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**BIOGRAPHY.**

MEMOIRS OF THE REV. JOHN CLEAVELAND, LATE PASTOR OF  
THE NORTH CHURCH IN WRENTHAM.

MR. CLEAVELAND was born January 17, 1750. He was the son of the Rev. John Cleaveland, of Chebacco, a parish in Ipswich, (Mass.) a pious and faithful Minister of Christ, who gave his son that religious instruction, which preserved him from the evils to which childhood and youth are always exposed. He early discovered a capacity and taste for learning, which was pleasing to his father, who proposed to give him a public education, and actually fitted him for admission into Yale College; but his low and languishing state of health prevented him from pursuing his studies there. Sometime after he had recovered his health, the revolutionary war commenced, and his patriotism inclined him to join the continental army, in which he continued until peace was obtained, and the army was disbanded. As a soldier and subaltern officer, he sustained a fair and amiable character through the whole period of his military services. The profligacy of others, instead of corrupting his morals, rather served to awaken his attention to his spiritual concerns. Though, like the young man in the Gospel, he had externally observed the rules of virtue and morality; yet it pleased God to shew him the plague of his own heart, and to give him a deep sense of his guilty and perishing condition by nature. His distressing views continued and increased until they hopefully terminated in a sound conversion. Having tasted and seen that the Lord is gracious, he ardently desired to live to his glory, and so he dedicated himself to be the Lord's forever. In his diary he says, "The following lines contain a voluntary self-dedication to God, and a solemn COVENANT between God and my soul.

"O most great and dreadful God! Thou supreme Governor of the universe! I desire with deep abasement and humility of soul, to fall down at this time in thine awful presence; under a solemn sense of the great duty which I am about to perform; and earnestly pray, that thou wilt penetrate my heart with a realizing sense of thine innumerable glories. Trembling may justly take hold on me, when I, a vile, sinful worm of the dust, presume to come into thy presence, on such an occasion as this. Who am I, O Lord God? What is my nature, character, or desert, that I should be permitted to

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speak to thee, and propose to be one party in a covenant, where thou, the King of kings and Lord of lords, art the other! I blush and am confounded, even to mention it before thee. I acknowledge that I am, by nature, devoid of any degree of holiness, and that all the powers and faculties of my soul have been under the dominion of a totally corrupt heart, which has led me into innumerable actual transgressions, whereby I have rendered myself a child of death and an heir of hell. But, O God, great as is thy Majesty, so is thy mercy. I acknowledge it is an infinite stoop in thee, to hold converse with creatures; but I know that in and through the Son of thy love, thou condescendest to visit sinful mortals, and to allow them to approach unto thee, and enter into covenant with thee. Yea, I know, that the whole plan of salvation is thine own; and that thou alone wast able to form it, and reveal it to us in the Gospel. I do therefore come, invited by thy Son, and trusting alone in his righteousness and grace, and prostrate myself at thy feet, and with shame and confusion of face, cry with the humble penitent, *God be merciful to me, a sinner.* I acknowledge, O Lord, that I have been a great transgressor. My sins have gone over my head like mighty mountains, reaching unto heaven; my vicious heart has been continually bringing forth fruit unto death; and shouldest thou be strict to mark mine iniquities, I could not stand; I must immediately sink into destruction. But thou hast been graciously calling me to return unto thee, though I have been a wandering sheep, a prodigal son, and a back-sliding child. Behold, therefore, O Lord, I come unto thee convinced of my sin and folly, and from my heart ashamed of myself therefor, sincerely and humbly acknowledging, that I have played the fool and erred exceedingly. But be thou merciful to my unrighteousness, and do not remember my sins and transgressions against thee. Permit me, O Lord, to restore to thee those powers and faculties, which I have ungratefully alienated from thy service; and receive, I beseech thee, thy revolted creature, who is convinced of thy right to him, and desires nothing in the world so much as to be entirely thine. Blessed God, I desire with the utmost solemnity to make this surrender of myself to thee, at this time. Hear, O heavens! and give ear, O earth! I avouch the Lord this day to be my God: and I avouch and declare myself to be one of his covenant children <sup>and</sup> ~~anc-~~ <sup>anc-</sup>. Hear, O thou God of heaven! and record it in the ~~book~~ <sup>book</sup> of thy remembrance, that henceforth I am thine, entirely thine, resolving to consecrate unto thee all the powers of my body and mind, all my services, all my possessions, all my time, and every thing that I can call my own; sincerely intending to be wholly thine, and thine forever, without the least reserve in any particular. This day do I solemnly surrender myself to thee, renouncing all the former lords which have had dominion over me, every sin and every lust; and bid, in thy name, an eternal defiance to all the powers of hell, which have unjustly usurped the empire over my soul, and to all the corruptions which their fatal temptations have introduced into it. This consecration of myself, and of all that I am and have, I desire to make as a living sacrifice, holy



and acceptable unto thee, O God, which I know to be my most reasonable service. I intreat thee to employ me entirely in doing thy will, and promoting thy glory, both in this life and in that which is to come. In whatever circumstance, situation, or connexion of life, I may be placed, I pray that thou wilt give me strength and courage to promote thy cause in the world, and, so far as I can properly and rationally, to influence others to promote it.

“I desire, O Lord, while I thus consecrate all that I am and have to thee, humbly to resign and submit myself, and all that I can call mine, to thy holy and sovereign will. I leave to thy management and direction all I possess, and all I wish for, desiring that thou wilt dispose of every enjoyment and every interest, as thou pleasest. Continue, or remove, what thou hast given me; bestow, or refuse, what I imagine I want, as, thou, Lord, shalt see good. And though I dare not say, I will never repine; yet I hope I may venture to say, that I will labor not only to submit, but to acquiesce; not only patiently to bear thy afflictive dispensations, but to consent to, and praise thee for them; contentedly resolving to have no will, but in conformity to thine; looking on myself as nothing, and on thee, O God, as the great eternal ALL, whose word ought to determine every thing, and whose government ought to be the joy of the whole rational creation.

“Wilt thou, O Lord, use me for thy glory, that whether by doing, or suffering, what thou shalt appoint, some revenue of praise may redound to thy great name; and some benefit to the world in which I dwell. And may it please thee, from this day forward, to remember me among thy peculiar people, that I may be no more a stranger and foreigner, but “a fellow citizen with the saints, and of the household of God.”

“O heavenly Father! wilt thou be pleased to receive thy returning prodigal; wash me in the blood of thy dear Son; clothe me with the perfect robe of his righteousness; and sanctify me throughout by the power of the Holy Spirit. More and more destroy the power of sin in my heart, and transform me into the image of the blessed Jesus, whom I desire henceforth to receive as my teacher and sacrifice, my intercessor and my Lord. Communicate to me, I beseech thee, all needful influences of thy purifying and cheering Spirit; and lift up the light of thy countenance upon me, which will put joy and gladness into my soul.

“Be pleased, O God, to dispose of all my affairs, in a manner, which may be most for thy glory, and my own truest happiness: and when I have done and borne thy will on earth, call me from hence at what time, and in what manner, thou pleasest; only grant, I beseech thee, that in my dying moments and nearest prospects of eternity, I may remember these my engagements to thee, and may employ my latest breath in thy service. And be pleased, O gracious God, when thou seest the agonies of dissolving nature upon me, to remember this COVENANT too, even though I should then be incapable of recollecting it. Look down, O my heavenly Father, upon thy languishing dying child, with a pitying eye; place underneath



me thine everlasting arms for my support. While I am passing through that dark valley of the *shadow of death*, may thy *rod and thy staff* comfort me. Oh, put strength into my departing spirit, and receive it to the embraces of thine everlasting love. Welcome it to the abodes of them, *who sleep in Jesus*, to wait with them till that glorious day, when the last of thy promises to thy covenant people shall be fulfilled in their triumphant resurrection, and that abundant entrance shall be administered to them into that everlasting kingdom, of which thou hast assured them by thy covenant, and in the hope of which I now lay hold on it, desiring to live and die, as with my hand upon that hope.

“And when I shall have forever done with all the interests of mortality, and my body is sleeping in the dust, if this solemn Memorial should happen to fall into the hands of any surviving friends, may it be the means of making serious impressions on their minds. May they read it not only as my language, but as their own; and learn to fear the Lord my God, and with me to put their trust under the shadow of his wings, for time and eternity. And may they also learn to adore with me that grace, which inclines our hearts to enter into this covenant, and condescends to admit us into it, when so inclined; and to ascribe with me, and with all the nations of the redeemed, to the Father, the Son, and the Holy Ghost, that glory, honor, and praise, which are so justly due to each Divine Person, for the part he bears in the illustrious work of man’s Redemption. Amen.

“On this fourth day of November, in the year of our Lord, 1782, being retired from the world, and devoting the time to fasting, prayer, and the reading of God’s holy word, I do now solemnly, as in the presence of the Great Jehovah, put my name and seal to this COVENANT, resolving, in the strength of the Lord Jesus Christ, to abide by it forever. Amen.”

In connexion with the above Covenant, and, as it should seem, for the purpose of binding himself more effectually to keep it, he seriously and deliberately formed and committed to writing the following RESOLUTIONS:

“Knowing myself to be a depraved, sinful creature, and, as such, naturally disposed to disobey and dishonor God; considering, also, the mercy of God in providing a Redeemer for lost man, the grace of Christ in dying to make atonement for sin, and the condescension of the Holy Ghost, the third person in the Trinity, in applying the benefits of redemption to the souls of believers: moreover, considering the importance of promoting the interests of Christ in the world, which the sins of commission and of omission tend to obstruct: from these considerations I am induced to set down a number of *Rules* for the regulating of my future conduct. But being very sensible, that I am so vitiated in my nature and disposition, that if I attempt in my own strength, to comply with the rules I prescribe to myself, I shall certainly fail, and violate the most solemn obligations, I desire to look to Jesus Christ the Captain of my salvation, for divine direction and assistance in every duty. Therefore I resolve,



"1. That I will spend some part of every day in cool reflection upon my past conduct and exercises of heart towards God and my fellow creatures, and examine whether I have endeavored to comply with the rules of the Gospel and the resolutions hereafter set down; and wherein I find I have deviated therefrom, I resolve immediately to repent thereof, and strive through divine assistance to amend my conduct, in future. This examination is to be attended with solemn prayer to God, and not barely once in a day, but at least every morning and evening, as God in his providence shall give me opportunity. But if, at any time, I am deprived of an opportunity to retire for the above purpose, through the crowd and bustle of business or company, as is often the case in my present *military* situation, or through any other providential occurrence, I will endeavor to keep my mind as calm and serene as possible, and, at all proper times, have my heart ascending up to God in ejaculatory prayer. And lest my treacherous heart should be fond of admitting any thing, which may have the appearance of an excuse from retirement for the above purposes, I resolve,

"2. That I will endeavor to shun all such company as may have that tendency, unless it be connected with my duty. And whenever, for the sake of society, or any other just cause, I am obliged to be in company, which, continued to unreasonable length may infringe upon my duty and hours of devotion, I will endeavor to absent myself from the company in as decent a manner as possible; but if the company refuse a reasonable excuse, and still insist upon my continuing with them, I will immediately quit them in the easiest possible way, rather choosing to have their displeasure, than to incur the guilt of infringing upon duty and devotion, by a compliance with their unreasonable demands.

"3. When I am in company, I will endeavor to be cautious, that nothing slip from my tongue, which may be a wound to religion; and I will never countenance any discourse, which may infringe upon decency, modesty, or piety: and I will endeavor to avoid all such company as much as possible.

"4. I will endeavor to guard against calumny, and never allow my tongue to lash the character of any absent person, from a view to lessen any esteem which is justly entertained of him; and though I may be knowing to some unbecoming conduct in my neighbor, yet I think I ought not to blaze it abroad, when I have no better end to answer by it, than to make him appear in a contemptible light, without any view of reforming him, or rendering a service to the public, by informing them of a dangerous character.

"5. I will endeavor to keep a watch over my own heart, and not suffer any business in which I am engaged, to engross my mind, so far as to oblige me to neglect my duty towards God, my fellow creatures, or myself.

"6. I will endeavor to guard against a peevish temper and frame of mind, under any providences, which may be crossing to corrupt nature; and I will strive against anger and ill humor upon trifling occasions; and whenever I meet with just provocation from the unreasonable conduct of any of my fellow creatures, I will endeavor



to have my reason govern my passions, and guard against rendering railing for railing, making religion and reason my guide."

Such were the views and resolutions of Mr. Cleaveland, when he left the service of his country, and returned to the private circle of his relatives and friends. It is not strange, therefore, that he soon turned his attention to the work of the ministry, for which his piety, his early acquaintance with the learned languages, and his general knowledge of men and things, concurred in various respects to qualify him. He was at no loss where to apply for theological instruction, and having read divinity a suitable time with his reverend father, he was examined and approved as a candidate for the ministry, by the association of ministers in the county to which he originally belonged. While a candidate, he preached in various places to general acceptance. At length, he was settled in Stoneham, where he faithfully labored in his sacred office about nine years. After being honorably dismissed from his pastoral relation to the church and people in that place, he was, in the year 1798, resettled in the north religious society in Wrentham, where he spent the remainder of his days, and died, February 1, 1815, aged 65.

Mr. Cleaveland was a man of a clear and discriminating mind, who, from the Bible as his unerring guide, formed his own theoretical and practical sentiments, and who steadily and uniformly acted agreeably to them. He exhibited great propriety and consistency of character in every situation and circumstance of life. He appeared manifestly to act from principle, in all his public and private conduct, and to carry religion with him wherever he went. He devoted himself wholly to his work, and never suffered his secular concerns to interfere with his pastoral duties. These he diligently and laboriously performed. He composed his sermons with care, expressed his thoughts with perspicuity, and delivered his discourses with tenderness, deliberation, and solemnity, and without the least affectation in language, in tone, or in gesture. He embraced the pure doctrines of the Gospel, in the sense, in which they have been understood and explained by orthodox Calvinists; and the sentiments which he embraced, he plainly preached, without reserve or disguise. He shunned not to declare the whole counsel of God; and kept back nothing which he believed to be profitable to his people. His general strain of preaching was sentimentally practical: for he inculcated Christian practice upon Christian principles. He dwelt much upon experimental religion, and by clearly discriminating between holy and unholy, benevolent and selfish affections, he administered light and comfort to the sincere Christian, while he laid open the guilt and danger of the impenitent sinner. He labored in private, as well as in public, to promote the spiritual good of his people. He not only visited the sick and afflicted, and freely conversed with them upon religious subjects, but he constantly preached a concert lecture once a quarter; and once a week, or very frequently, attended a private conference or prayer meeting. At length God was pleased to bless his public and private labors, and revive religion among his people.



His church was greatly enlarged by the addition of hopeful converts. He admitted none to communion, without satisfactory evidence that they were the subjects of saving grace. He labored to promote the purity as well as the increase of the church, and exercised Christian discipline with tenderness, fidelity, and apparent success. He was warmly attached to the cause of Christ, and took a deep interest in the societies, formed in this and other countries, to spread the Gospel among those who are perishing for the lack of vision. He was "not slothful in business, but fervent in spirit, serving the Lord;" which was greatly owing to the peculiar care he took to keep religion alive in his own heart. He made a constant practice of noting down, in a sort of diary, when and where he preached, the subjects he preached upon, and the peculiar assistance that he at any time enjoyed in his public services. He took particular notice of his birth-days, and new-year's days, and made pious and pertinent reflections upon them. He recorded many signal smiles and frowns of divine Providence, with respect to the world in general, with respect to the church of Christ, with respect to his friends, to his family, and to himself. While he taught others, he taught himself; and while he fed others, he fed himself, with the sincere milk of the word. The more he preached, the more he loved to preach, and never grew weary in the service of Christ and of his people. Though towards the close of life, his outward man grew weak and feeble, yet his inward man was renewed day by day, until he was finally taken off from his public labors. And even then he did not cease to care for his people, but performed every ministerial service in private, which he had strength to perform. His declining health warned him of his approaching dissolution, which he waited for with patience, submission, and hope. There is good ground to believe, that, in his last moments, he remembered his covenant with God, and God remembered his covenant with him, and safely conducted him through the dark valley of the shadow of death to his heavenly kingdom. "Mark the perfect man, and behold the upright: for the end of that man is peace."

### MISCELLANEOUS.

To the Editor of the Panoplist.

SIR,

THE inclosed extracts are taken from the epistles of Ælfric, and the books of Ecclesiastical Canons, published in the collection of Saxon laws by Wilkins. The precise date of them is not ascertained, but they belong to the eleventh century. The epistles of Ælfric are addressed to Wulstan, an archbishop; but there were two archbishops of York, of that name; one in the reign of Æthelstan, the other in the reign of Canute. As the Collection is a rare book, I have translated very literally a few paragraphs, to show the opinions of that age on certain points of faith and practice, which still engage the attention of the Christian world. A. A.

ARTICLE 23. "Then Cæsar Constantine began to reign in the city of Rome, and to sway the empire of the whole world. He was the

son of St. Helena, the blessed queen, and the first Emperor who believed in Christ. He assembled a synod of bishops, that he might hear the holy doctrine of true faith, concerning the true God in whom he believed: Then convened three hundred and eighty bishops, collected from all parts, in the city of Nice; where the Emperor met them, saluted them with great reverence, gave them ample maintenance, and heard their doctrine with a faithful mind. Many of them could perform miracles by divine assistance, and they abode there a long time.

24. "There was present also an impious presbyter, called Arrian, from Alexandria; and he was blinded [or stupified\*] in his mind; and in the greatest heresy that can spring from man. He would degrade [or diminish] the living Lord, and said, that in real divinity he was not equal to his Father, but was inferior in might.

25. "Then the bishops excommunicated that man full of heresies; but he would not abstain from his errors until he wholly perished.

26. "The next Synod, (or Council,) consisted of one hundred and fifty bishops, convened from distant parts, in the time of the Emperor Theodosius; and they condemned the heretical bishop called Macedonius, and excommunicated him, for denying the Holy Spirit to be in any Godhead with the heavenly Father, and the Savior Christ. They showed clearly, that he is very God, in one Godhead with the Almighty Father, and with his only begotten Son always dwelling [or permanent.]"

33. "Beloved, there are seven orders [of men] constituted in the books, for divine service in the churches of God. The first is the Ostiary; the second, the Reader; the third, the Exorcist; the fourth, the Acolite; the fifth, the Sub-deacon; the sixth, the Deacon; the seventh, the Presbyter, or Bishop. The Ostiary is the door-keeper, who keeps the keys of the church. The Lector is he, who reads in the church. The Exorcist is he, who prays, or adjures, and reads over the sick and infirm. The Acolite furnishes† the lights for the service of God. The Sub-deacon furnishes† the chalice and dish for the mass, and waits upon the Deacon. The Deacon is called minister, [or servant] and waits upon the Presbyter, or Bishop, at mass, and reads the Gospel. It is his duty, also, to furnish bread, and baptize children, if occasion requires.

34. "Beloved, understand that both Bishop and Presbyter are in one order,‡ that is, in the seventh ecclesiastical order, as our holy book shows us, and both celebrate mass, and preach to the people, and both ought equally to observe chastity, [celibacy,] and to preach and to expound to other men. Nor is there any other order assigned for the sacred ministry, [Saxon, numbered or told to the holy service] besides the seven orders just recited.

\* Saxon, *ablaend*; Lat. *obstupefactus, obcæcatus*.

† Saxon, *bears*.

‡ The Saxon word rendered *presbyter*, is *preost*, or *masse-preost*; priest or mass-priest.



35. "Nevertheless, the Bishop is appointed for a greater benediction [or blessing] than the Presbyter, [or priest;] that is, to consecrate the church, to ordain priests, to confirm, and to bless the oil, since it would be too much for all the priests to perform these services: [*Saxon*, for it would be too manifold, if all mass-priests must do this.]

36 "Yet the priests ought on account of eldership [or seniority] to be subject to their Bishop in humility, and to live according to his instruction and wisdom: and he may inspect them, and take care of their manners, according to the purport of his name; for his title [or name] is called *bishop*, in English, *overseer*, because he inspects those under his charge, and restrains them to their true duties, with as much diligence as possible."

*Wilkins's Saxon Laws.* pp. 155, 165, 167.

In p. 156. We find the list of books required to be used in the churches, viz. The Psalter, the book of Epistles, the book of the Gospels, the Missal, the book of Songs, the Manual, the Numeral, the Pastoral, the Penitential, and the Lectionary. These were required to be in the hands of the priests, before they were ordained.

#### ORIGINAL LETTER OF DR. WATTS.

It is uncertain to whom the following letter was written, as the superscription is lost; probably, however, the correspondent of Dr. Watts was some clergyman of Boston or the vicinity. The original letter, in the doctor's hand-writing, is in our possession; and, as the religious public are curious to read every scrap, which was written by so great and good a man, we insert it without further introduction.

"DEAR SIR,

My friends at New-England will forgive me, if I am not so punctual and express in my present answer to their last letters; for having made a slow and long work of the removal of our abode to Newington, near London, my papers are not all so ready at my command as they will be. Yours of last October is before me, and I thank you for the account you give me of the affairs there, and for every sermon I have received from you. In the little books I now send, I must beg the favor of your distribution of them; being very seldom in London, except Lord's days, must put them all together and send them by one hand.

"If the honorable Governor should hereafter inquire, how I came to omit the poem addressed to him among this collection, if you cannot avoid the question, then, in as soft a manner as possible, let the true reason be known; viz. that the unhappy differences between him and the people have given occasion for hard things to be said of him here, almost in all companies where his name is mentioned; and I was not willing to give new opportunities of calumny and reproach against a gentleman, who has so many valuable qualities.

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"You inquire my age. I am near sixty; but a great part of my life has been worn out with sickness, and wasted under incapacities. Otherwise, perhaps I might have been so voluminous an author as to have overloaded the world. I thank God, who has given me any power to write, while I can preach so little, and has made my writings in any measure accepted and useful. May the God of grace be ever with you, and render all your labors so successful that they may be crowned with abundant fruit in this and the future world.

"Yours in all affectionate esteem and service.

"May 8, 1734.

I. WATTS."

P. S. Since this was written I found yours of September last, wherein I must excuse myself from the compliments you pour out upon me. May the Good Spirit of holiness be sent down among you, in answer to the appointed days of prayer you mention.

For the Panoplist.

#### ON REFORMATION IN SCHOOLS.

THE age in which we live is pregnant with wonders. Revolutions, full of stupendous events, are taking place, both in the political and moral world. While vast armies have been contending for crowns and sceptres, multitudes there are, whose zeal is excited, and whose exertions are put forth, for the spread of that Gospel, which brings "peace on earth, and good will to men." Great efforts have already been made; much seed has been sown; and plentiful harvests have been gathered. The great and the good have, in some instances, united their forces; the Supreme Director of events has smiled on their exertions; and the moral face of our country and of the world, is presenting a more cheerful aspect. Missionary and Bible Societies, together with other charitable institutions, have done much. Ministers of the Gospel and private Christians are, and have been, striving hard to produce a change in the views and conduct of their fellow creatures. This, then, is emphatically an age of wonders. I rejoice that so many are engaged, and that so much is done for the good of mankind, and the promotion of the glory of God.

But amidst the efforts that are making, there is one important subject, which, to a certain extent, seems to have been kept out of view. I mean the subject of *reformation in schools*. Hitherto not enough care has been taken to obtain such instructors, as are anxious to benefit the *souls*, as well as the *minds* of their pupils. The reformers of our day, directing their views to other objects, seem not to have given to this a proper consideration. Desirous that something effectual may be done, I will, with your permission, Mr. Editor, offer to the public a few remarks on this interesting topic.

It is asked, What is the present state of our schools? An acquaintance with facts will prompt an unpleasant answer. For-



merly, it was customary, in most parts of New England, for instructors to insist on every student's committing to memory the *Shorter Catechism*, as soon as his age and capacity would enable him to do so. In addition to this, the teacher felt, that it was his duty to pray with his pupils daily; and frequent opportunities were embraced for conversation with them on death, judgment, and eternity. How different from this are the practices in a great proportion of our schools, at the present day. It is to be feared; indeed it is known to be a fact; that in many heretofore well-regulated schools, the Catechism, that little book of books, is laid aside, as a work too trite and common for the children of our times: and the rising generation, far from receiving moral and religious instruction at school, are in effect told, that human science, and the concerns of the soul, are not to occupy the attention, at the same period of life. The youth are not warned, admonished, and counselled. They are not reminded, that Sabbath-breaking, disobedience to parents and superiors, quarrelling, and the like vices, are breaches of those holy commandments, by which they are hereafter to be judged. They are not directed to pray to their heavenly Father; neither are they taught, that he is present and perfectly acquainted with their actions, their words, and the thoughts and intents of their hearts. In short, nothing is done in school for the reformation of morals, compared with what our ancestors did, and what it is believed, we might do. While much is effected by other means, almost nothing is attempted or accomplished among the youth at school. This state of things must not continue. The religious education of our youth must be neglected no longer.

In order to remedy the evil, it is important to know in what it principally consists. The evil is doubtless radical. The pilot is unskilful, and the helm must be committed to better hands. When we examine the character of many of our teachers, we shall cease to wonder why no more is accomplished.—So long as instructors are uninterested in the spiritual welfare of their pupils, we have no reason to expect that our schools will become nurseries of piety. But it is asked, Is this the fact? Are our school-masters men; who have no anxiety about the souls of their pupils? Yes; in a large proportion of instances, I am sorry to be under the necessity of saying, that the instructors of our youth are persons, who, if we may judge of their feelings from their conduct, are solicitous only for "what they shall eat, and what they shall drink, and wherewithal they shall be clothed."—The writer would not speak thus of teachers, if he were not well assured, that facts will warrant his assertion; and if he were not consoled with strong hopes, that the evil complained of will, when well considered by the religious public, be remedied. It is well known, that some of our instructors, far from being religious men, do not support a fair moral character. It is not an uncommon thing to find the school-master the haunter of taverns. He is sometimes known, also, to break the third and fourth commandments of the decalogue. And can we expect any good from such teachers? Must the rising generation



be led by such dangerous guides? No: Ye, who are on the side of the Lord, amidst your other exertions to promote the cause of piety, in our common country, neglect not to put forth a part of your strength for the purpose of preparing your sons and your daughters to receive an incorruptible inheritance.

If, then, our teachers are incompetent to discharge the duties of their highly responsible stations, we come next to inquire, What is to be done? If we would have clear water in our streams, the fountain must be purified. If we would have competent religious instructors in our schools, those who employ them must be such as feel the importance of religious education. To lay the axe at the root of the tree, then let Christians be alive on this subject; let them be at their posts, and choose suitable persons to the office of school-committees. Let the committees make efforts to obtain such instructors, as are willing and able to teach religion. And, while school-directors, and private Christians, are thus engaged, I trust the clergy will not be backward in helping forward the good work. They will not fail to visit schools often; to converse with the instructor and the instructed; and place such motives before the young at school, as will not fail to interest their feelings.

But to this plan, the inactive start objections. We are told, that a sufficient number of instructors, of the above description, cannot be found. This possibly may be an objection, so far as it goes, against the execution, but not against the plan. It is believed, that if our country were thoroughly searched, our schools might be supplied with such teachers, as, with the blessing of God, would produce the desired change. At any rate, it is high time that an experiment should be made.—Delay on this subject is peculiarly dangerous. While the public are contributing with liberality, for the support of indigent young men in our colleges, let them engage heart and hand, in *preparing* the children for our public seminaries. Every friend to Zion will be ready to do something. And even the most insignificant are not destitute of influence. In what way can this influence be exerted to better purpose, than in assisting to reform the morals of the rising generation?

This leads me to mention some of the benefits to be expected from the seasonable advice of pious and well-informed instructors. And here I cannot but stop, and rejoice at what has passed, and is passing, in some of the academies and schools in Connecticut. Within a year, extensive revivals of pure and undefiled religion have been enjoyed in several of these schools and academies. Many children have been brought to see and feel that they were sinners.—They have loathed and abhorred themselves on account of their iniquities; and, in the judgment of charity, have accepted of Jesus Christ as he is offered in the Gospel. A considerable number of these, I trust, are designed by God to become the heralds of salvation to those who are perishing for lack of vision.—This is a great thing, and verily the glory is all to be ascribed to God. But, blessed be his name, he condescends to make use of feeble instruments for the accomplishment of his purposes; and we have strong



reason to believe, that those instructors who have been faithful to warn their pupils, "have not labored in vain and spent their strength for nought and in vain."—There is reason to suppose, that teachers, by their exhortations, their counsels, and their prayers, have recently been made the instruments of salvation to many of their scholars. This, then, is an encouragement for others to do likewise. If the exertions of teachers are the means of leading *one* person to repentance, this surely is of infinite consequence. Of how much greater consequence would be the conversion of ten, an hundred, or a thousand; especially when we take into the account the probability, that a considerable proportion of them will ultimately become ministers of the Gospel of Christ, and instruments of turning others to the Lord. Let such instructors be employed, as will pray daily with the little ones of their charge, enforce upon them the duty and importance of prayer, and teach them that they are sinners by nature and practice.—Let them speak to their pupils of the holiness of that God, who is present with them and knows their thoughts; remind them that they are dying creatures and accountable beings; that Christ died for them, and is willing to save even the vilest of repenting, returning sinners; that there are special encouragements to those, who seek the Lord in the morning of life: in addition to all, let their precepts be enforced by example, and we have almost demonstrative proof, that the moral condition of our youth will soon be greatly changed.—In attending to the spiritual concerns of our children and youth, I would not by any means, have their minds neglected. No; let the instructor frequently urge the importance of making improvement in useful learning. And since we do not act unless we have motives for action, let motive be placed before the youth; let them be exhorted to diligence in study; let them be shown the importance of becoming great and good; and assured that they are able, by application, to overcome the greatest obstacles. The mind of a youth is tender. The exemplary parent, or instructor, has easy access to it; and if proper measures are taken for the reformation of schools, our children, with the blessing of God, "will possess better tempers, will be better sons, better scholars, better friends, better members of society, more exemplary in the discharge of every duty," a comfort to themselves, and extensively useful in building up "the waste places of our Zion."

SOLICITOR.

## REVIEWS.

LXXXIV. *Remarks on the Review of Inchiquin's Letters, published in the Quarterly Review; addressed to the Right Honorable George Canning, Esquire. By an INHABITANT OF NEW-ENGLAND.* Boston; S. T. Armstrong. 1815. 8vo. pp. 176. Price one dollar in boards.

THE Quarterly Review is generally supposed to have considerable influence, in controlling the opinions and the feelings of the British nation. It was established for the purpose of counteracting



the principles of the Edinburgh Review, which had for several years enjoyed an unparalleled degree of the public favor and patronage, and which was generally opposed to the measures of the national government. The Quarterly Review took a different course on political subjects; but is principally remarkable for its obstinate attachment to English prejudices, its unceasing labors to inflate English pride, and its contemptuous and unjust treatment of foreign nations. In the twentieth number of that work, published at the commencement of the year 1814, appeared an article, purporting to be a Review of Inchiquin's Letters, but in reality a vulgar and malignant attack upon the people of the United States;—upon the national and state governments, the learned professions, the women, the taste, habits, manners, and morals of the inhabitants. The whole article was a tissue of the vilest falsehoods, and of misrepresentations and exaggerations, which must produce the effect of falsehood. It was intended to inflame the worst passions of the English against this country, and to provoke the prosecution of the war with the bitterest hostility and the most unrelenting vengeance. This was to be accomplished by representing the people of the American confederacy, as absolutely contemptible in every part of their character, public and private; as singularly depraved, ignorant, and wretched; as a despicable gang of semi-barbarians, who were not susceptible of any other motives than a desire of gain and a dread of chastisement. The materials of this article were derived partly from the accounts of British travellers, who had either resided some time among us, or had passed rapidly through some parts of the country, and, on their return, had indulged their spleen and increased the prejudices of their countrymen, by writing libels on the American character. The malice of the Reviewer supplied the rest. That we have not given an extravagant or unjust description of the article in question, all who have read it will testify; and those, who have never read it, can have no adequate idea of its baseness from any description.

When the article was republished in this country, it produced greater indignation, than we have ever known excited by a similar cause. That national animosities should be increased, and the calamities of war multiplied, by the publication of malicious falsehood; that the British nation should be deceived by the perpetual repetition of calumny and abuse, and systematically taught to indulge in rancorous hostility against their transatlantic brethren, seemed almost intolerable to those, who wished to live on terms of peace and friendship with all nations. It was obviously proper, that a publication of this sort should be examined and exposed by some person, who was able to do the subject justice. We are happy that this has been the case, and that the writer of the Remarks before us has exhibited in their true light the blunders, the ignorance, and the calumnies of the Quarterly Reviewer. He has also exposed the whole system, so long practised by English writers, of decrying, undervaluing, and despising every thing American. The Remarks were written during the late unhappy war, and were sent



to the press before the news of peace reached this country. They were addressed to Mr. Canning, as he is the reputed projector and principal patron of the *Quarterly Review*, and is supposed to write occasionally for that work.

The design of the *Remarker* is sufficiently explained, in the following extracts from his preface:

"The general subject of these Remarks has become possessed of considerable importance. *Great Britain* and the *United States* are naturally friends; and their friendship to each other cannot fail, if it should exist, of being mutually and extensively beneficial. It has its foundation laid deep in the common origin, language, manners, laws, and religion; and scarcely less deep in the common interests. Its consequences can only be good: an interruption of it can only be mischievous: the destruction of it will be an evil, which cannot be measured. Nor will the injury to the *United States* be greater, so far as human foresight is able to divine, than to *Great Britain*.

"I have ever considered those, who on either side of the *Atlantic* have been willing to alienate these nations from each other, as governed by passion and prejudice, or as acting from ignorance or thoughtlessness. In both countries they have been sufficiently numerous. Here, as writers, they have appeared chiefly in news-papers. In *Great Britain* they have assumed graver characters. Both the travellers and the literary journalists of that country have, for reasons, which it would be idle to inquire after, and useless to allege, thought it proper to caricature the *Americans*. Their pens have been dipped in gall; and their representations have been, almost merely, a mixture of malevolence and falsehood. As they have been long continued, and very often repeated, it cannot be unkind, or in any sense improper, to examine their character.

"A great number of these abusive effusions have been published in *British Reviews*. They began in sentences, and paragraphs: they have now become the materials of extended discussion, and indicate, with sufficient evidence, a settled hostility against this country.

"That *Britons* should feel the common resentment of enemies towards us, during the existence of the present war, is certainly to be expected. But men, whose minds are professedly enlarged with literature and science, are fairly required to know, that what they write is at least probably founded in truth, and to assert nothing which is not well sustained by evidence. To such men prejudice and passion ought, at least during their sober lucubrations, to be strangers. By such men contempt and sneers ought to be admitted into their writings with reluctance. But in the *Reviews* which I have mentioned, the writers, in their observations concerning this country, have uttered little beside the language of contempt and ill nature." pp. iii—v.

"It is time that the people of this country should begin to estimate the foreigners, who visit it, more justly. Nine, out of ten, so far as their observations are published, are mere common slanderers; and appear to cross the ocean for little else than to bely us, as soon as they leave our shores. If they dislike our country and its inhabitants, let them stay at home. We shall not molest them. Here they claim, and receive, an attention, due only to persons of worth; and then repay our civilities with contempt and abuse. It is sufficiently painful to be ill-treated by men of respectability; but to be subjected to the heels, and the braying of such creatures, as *Janson*, *Ashe*, and *Parkinson*; and that, in a sense voluntarily, is to be humbled indeed." p. vii.

"If we can be connected with *Great Britain* on terms of mutual good will, and mutual respect, I shall hail the connexion with the most sincere pleasure; but, if the people of that country are only to regard us with malignity and contempt, and to treat us with abuse and slander, the sooner, and the farther, we are separated, the better." p. viii.



So far as the Remarks relate to politics, we give no opinion respecting them; as our work is not suited for political discussion, and as the rage of party politics is thought to be rapidly subsiding amongst us. The writer proceeds upon the plan of admitting the real faults of our country and of lamenting them; while, in almost every instance, he is able to show that the very same faults can be justly alleged against the people of Great Britain, and often with vastly more reason and propriety. He cheerfully recognizes many desirable traits in the English character, and mentions with great satisfaction and high encomiums the great things which Englishmen have done, and are doing, for the good of mankind. To the reader of the Remarks, and to the observer of the state of society in this country and in Great Britain, it will appear, that both nations have many things to deplore with shame and contrition; many things to confess publicly, as disgraceful and odious in the sight of all good men, and to be humbled for, as utterly abominable in the sight of God. It very ill becomes either nation to take upon itself a self-complacent air, while uttering reproaches and abuse against the other: indeed, it very ill becomes either nation to utter reproaches and abuse against the other at all. Enough of guilt and shame may be found by either at home. To remove the load of guilt from either is not the work of a day. Instead of indulging in recriminations, let the people of both countries acknowledge all that is good in either, and emulate each other in deeds of benevolence, and in all schemes of political, moral, and religious improvement. In this way will they act as becomes Christian nations.

After directing the attention of Mr. Canning to some prominent facts in English history, the Remarker proceeds thus:

"You cannot but observe, Sir, the tenderness, with which I have treated your country. nor fail to remark the contrast, exhibited in it, to the brutal billingsgate, with which you have insulted mine. The facts, which you have alleged, you have drawn almost wholly from British travellers; who, with a few exceptions have either from ignorance, or dishonesty, or both, so extensively violated truth, as to persuade the inhabitants of this country to doubt the soundness of all books of travels. The proverbial language, here, concerning this subject is, 'What reason have we to suppose, that other travellers are more honest than these; or that they are better informed? Both their mistakes, and their falsehoods, are innumerable. Their works, instead of being portraits of this country, are caricatures. If they have drawn other countries in the same manner; we know them from these writings, only as we know the character of a man from the calumnies of his enemies, or the ribaldry of his satirists.'

"There is, however, another source of error, from which both they and you take occasion to indulge the love, and the malignity of misrepresentation, with some advantage to yourselves, and gross injustice to us. Your travellers lay hold on a news-paper paragraph, an abusive pamphlet, or a scandalous tale, which they heard recited in conversation; and from one or other of these sources derive some fact, or facts, which have really existed. The facts themselves, in which only one, or a few individuals were concerned, you attribute to classes of men; and derive from them conclusions, which you fasten on the whole *American* people." pp. 26, 27.

We are persuaded, that this source of error has been more injurious to the United States, and probably to other countries also,



than all other sources of error united. By taking an undoubted fact, which gives perhaps a just view of the character of an individual, and applying that character to the inhabitants of a city, a province, or a country, all the evil purposes of falsehood are answered, while the semblance of truth is in some degree preserved. It would not be difficult to convince an Englishman, that it would be unjust to take the character of Londoners from that of the hundreds of wretches who are annually sentenced to death, in that vast metropolis, for all the enormous crimes, which have infested this guilty world; or to judge of the House of Commons by Lord Cochrane, or Sir Francis Burdett, or honest Jack Fuller, (as he calls himself;) or of the House of Lords by the late Duke of Queensberry; or of the English Bench by Jeffries; or of the English Bishops by Bonner. Yet such a judgment would be quite as just and as worthy of respect, as three quarters of the opinions expressed concerning the United States, by British travellers and Reviewers.

On the subjects of popular elections, duelling, fanaticism, education for the ministry, character of the clergy, slavery, intemperate drinking, amusements, morals of the laboring classes, silly speeches in Congress and in Parliament, morals of the higher classes in England, and the management of the Edinburgh Review and of other similar works, the Remarker goes into an examination, which cannot be very grateful to a blind and bigoted admirer of every thing British. He is particularly severe upon the Edinburgh Review, and Jeffrey its conductor. No severity was ever better deserved. The reader who wishes to enjoy this exemplary chastisement, inflicted on a great literary offender, is referred to pp. 132—138. We fully agree with the Remarker, in the following sentence: "The Edinburgh Review sometimes exhibits superior talents; but, as a whole, it is a nuisance to the world." Pref. p. vii. Notwithstanding the Edinburgh Review has obtained great popularity in England and Scotland, and has been recommended by some distinguished names on this side of the Atlantic, we do not find it extravagantly admired here; especially by those who rely upon their own judgment, rather than upon a string of recommendations. That it is almost invariably hostile to religion, when it treats of religion at all, cannot fairly be denied. It professes a regard for religion, to be sure; as infidels are very apt to do. That it has contained many able scientific and political articles, is equally clear; but it has also contained not a few miserably weak articles. As one instance of this sort we mention the fifth article of No. XLIX, published in June last, on the influence of the press. We should not have singled out this article, on the present occasion, had not the writer ascribed little short of omnipotence to a free press, in reference to the great work of enlightening mankind and making them happy, while he seems to exclude the influence of religion entirely. In the closing article of the preceding number, the Reviewer pronounces, with his customary dogmatism, that a cru-

sade in favor of the Bourbons was at that time, (April 1815,) "palpably hopeless." This may serve as a specimen of his political sagacity.

But to return to the work before us: The Remarker exposes a vast number of blunders into which the Reviewer had fallen; blunders, too, in no small measure disgraceful to a professed author, who had entered upon the business of writing a whole people into contempt. Take the following account of Hadley's Quadrant, as an instance of these exposed blunders.

"In your account of *Hadley's Quadrant* you are equally unhappy. It was invented, notwithstanding you are pleased to challenge the honor of the invention, as belonging to *Hadley*, whom you call "your ingenious countryman," by a Mr. *Godfrey* of *Philadelphia*. Permit me to tell you the story.

"A considerable premium had been offered in *London* for the invention of a quadrant possessing the properties, which were ultimately attained in this. *Godfrey*, a poor but ingenious man, applied himself diligently to the business of forming one, which should answer the description given in these proposals, and succeeded. To acquire the premium, and the honor of the invention, he engaged a passage to *England* in a ship, just ready to sail from *Philadelphia*. *John Hadley*, Esq. then commanded a ship, lying also in the *Delaware*; and invited the captain, with whom *Godfrey* was to sail, to dine with him. After dinner he brought out a quadrant, which he considered as superior to those in common use. His guest told him, that if he would dine with him the next day, he would shew him one, lately invented by a *Philadelphian*, which was much superior to his own. *Hadley* consented, and came the next day, provided with the means of taking an exact description of the new quadrant. After he had dined the quadrant was produced; and *Hadley* took a description of it. His ship being ready to sail, he fell down the river that night; and, having a very short passage to *England*, procured a quadrant to be made of the same structure. Some weeks afterwards the ship, in which *Godfrey* sailed, arrived in *England*. Here he found among that class of people, who were interested in such a subject, much conversation about *Hadley's* quadrant, as being a new and very happy invention, and much superior to any which had before been known. He procured a sight of the instrument, and found it exactly the same with his own. You may suppose, that he was astonished at this discovery. The captain, scarcely less astonished at the grossness of the fraud, and deeply wounded by this proof of his own indiscretion, explained the mystery to *Godfrey*. The unhappy man became a maniac. Your countryman was, indeed, ingenious, Sir. I wish he had been honest." pp. 111, 112.

On no subject have English Reviewers discovered greater ignorance, or a more despicable spirit, than in their remarks on the language of the Americans. If they can pick up a few words among us, which strike them as being odd, or unintelligible, they at once conclude that we speak a barbarous dialect, and take upon themselves superior airs accordingly; when, in nine instances out of ten, the very words, by which they intend to fix upon us the stigma of barbarism, are either provincialisms of Great Britain, or words of long standing and undoubted authority in the English language. Thus, the *Edinburgh Reviewers*, in a certain case, give a list of nineteen words as Americanisms, not less foreign from the English language than if introduced from the Chinese, when five of these very words are found in *Johnson's dictionary*, and



thirteen of the remainder were never used in America. In reference to new words, the Remarker gives a just view of the matter in the following short paragraph:

"We retain some words, which you have dropped; and you retain some which we have dropped. We have made a small number of new ones. You, have made ten times more. Have not we the same rights in this respect, as you? If we have not; where is the proof?" pp. 139, 140.

He then quotes from Pegge's *Anecdotes of the English language* upwards of a hundred specimens of vulgarity in the speech of the Londoners, such as it would be difficult, if not impossible, to find in the United States. At the close of these specimens are the following paragraphs:

"Such, Sir, is the language, daily uttered in the metropolis of *Great Britain*. "But then," says Mr. Pegge, "every body understands the meaning of the *Londoners*, and their language is not like the unintelligible gabble of nine tenths of the provincial inhabitants of the remoter parts of *England*, which none but the natives can understand. Bring together two clowns from *Kent* and *Yorkshire*, and I will wager a ducat, that they will not be able to converse, for want of a dialect, common to them both.

"Such is the account, which a man perfectly versed in this subject, gives in a letter to a brother antiquarian. Its correctness you will not dispute. How great a part of the *English* nation must speak miserable *English*: For *Yorkshire* and *Kent* are not the only counties, which furnish specimens of unintelligible gabble. Your *West country dialect* is still worse than those of these two counties.

"In the United States there is not, I presume, a descendant of *English* ancestors, whose conversation is not easily, and perfectly intelligible to every other: and nothing like a dialect can be found in this country, unless you call by this name, the *German*, *Dutch*, and other foreign languages, still spoken by the Colonists, derived from those nations.

"Are you not ashamed, then, with these facts before you, with this barbarous jargon sounding in your ears, whenever you walk through the streets of *London*, and with a full knowledge of the unintelligible gabble of nine tenths of your provincial inhabitants, in the parts of *England* remote from *London*, to talk with so much parade about our blunders? Were you to spend your life in this country, you would be unable to make such a collection, as that which is here given by Mr. Pegge: and nothing, remotely resembling the language ascribed by this author to your provincial inhabitants, can be found in this country." pp. 143, 144.

We have looked into a *Provincial Glossary*, published by Francis Grose, Esq. in 1811, and find upwards of four thousand words, which make up a part of the unintelligible gabble described by Mr. Pegge. From the first page, which meets our eye, we take the following words; *fimble*, *finnery*, *fire-flaughts*, *fitchole*, *flacker*, *flacket*, *flacking-comb*, *flaid*, *flaite*, *flan*, *flaun*, *flauter*, *fleake*. Probably not one of our readers can form a tolerable guess, as to the meaning of one of these words. How contemptible is it for Englishmen to talk about *glossaries*, as necessary in the United States; thus insinuating that our language is, to an unparalleled extent, new and barbarous; when an immense number and variety of glossaries are constantly used by the English literati, that they may be able to

understand their own people. The fact is, that no glossary is needed in this country, unless it be to explain the language of the lower classes of emigrants, who have recently joined us from Great Britain. Even they, not long after their arrival, gradually drop their provincialisms, and learn, in these *transatlantic regions*, to converse in the English language. We state it to be a fact capable of unquestionable proof,—a fact too, which many candid Englishmen have acknowledged,—that the people of the United States, as a body, speak the English language incomparably better, than the people of England. This fact can be satisfactorily accounted for, and on the most obvious principles. We have not room to enter upon the subject here.

The Remarker concludes his observations with the following weighty paragraphs:

“But there is another point of view, in which these attempts to establish alienation, and hostility between you and us, are still more to be regretted. A great number of your people, with a spirit, in the highest degree honorable to themselves, and singularly glorious to your country, have begun, within a few years, to send throughout the world the Word of God, and ministers to preach it. The progress, which they have made, is scarcely less astonishing than the rise, and the downfall of *Napoleon*; and has excited the admiration, and called forth the blessings, of good, and even of bad men, in every part of Christendom. Multitudes, in many countries, have cordially united themselves to these Benefactors of the world. In *this* country there are many Missionary, and at least sixty-five Bible Societies;\* and both are increasing in their numbers, and their efforts. All these are equally desirous to co-operate with your countrymen in this exalted design. To me, Sir, it seems unhappy, that any obstruction should be thrown in their way. Were you to ask Lord *Teignmouth*, Mr. *Wilberforce*, or many thousands of others, who adorn your country with intelligence and virtue, I am persuaded that they would answer you in similar terms. When it is remembered, that the *English* Language is now established, to a considerable extent, in the four quarters of the globe, and in *New Holland* also, you will see that a foundation is laid for making it the means of communicating the knowledge of Christianity throughout the world. Those, who speak it, may, and, if wise, will aid each other in the great work of spreading the Religion of the Gospel over the globe; and through this medium of communication will be enabled, with a facility otherwise unattainable, to spread salvation through all “the habitations of cruelty.” Men, willing to embark in such a design, and possessing advantageous means for accomplishing it, should never be hindered in their exertions: nor can any man be justified, who voluntarily throws obstructions in their way; or wantonly attempts to alienate them from each other.

“It is high time, Sir, that a nobler spirit should be found in enlightened nations, as well as in enlightened individuals. Rivalry, contempt, and bitterness, have reigned long enough. These dispositions have never reformed either individuals or nations. Sometimes they may have checked insolence and abuse; but they never made a friend, nor conciliated an enemy. Candor and generosity achieve triumphs incomparably more numerous, and more honorable; and invest the temples of the victor with wreaths which cannot fade. Permit me to hope that the intelligent men of your nation will, in greater numbers, hereafter believe, that these are triumphs more deserving of their ambition; and laurels, which they may wear with superior and more enduring glory.” pp. 175, 176.

We cordially subjoin *Amen* to these observations. The friends of peace, and of human happiness, in both nations, ought to feel the

\* There are now more than a hundred. Ed.



immense importance of maintaining a good understanding, and of uniting their powers in carrying into effect all plans for the enlightening, reformation, and salvation of mankind. On this subject we cannot express our feelings in any other way so briefly, and so happily, as by quoting the following sentence from a letter lately received by the Rev. Dr. Morse from Mr. Wilberforce: "Oh, let us multiply and strengthen our holdings, each of the other, that the mere politicians, on both sides of the water, may find it impossible to produce a rupture between us."

To conclude, we think that every well-informed and candid man will derive great pleasure in perusing these Remarks. They are written with great force, sagacity, and eloquence. The author is an able and discriminating defender of his country; not a blind and furious partisan, who returns railing for railing, and answers one unjust accusation by making another. It is much to be desired that this book should be extensively read in Great Britain; but it is hardly to be expected. British ears are not fond of hearing truths humiliating to England, even though mixed with a just proportion of commendation.

LXXXV. *The Christian Minister's Affectionate Advice to a New Married Couple.* By the Rev. JAMES BEAN, M. A. Boston; R. P. & C. Williams. 1815. pp. 100. 18mo. Price 50 cents.

THIS little book appears to have been written by a serious, judicious, and sensible clergyman of the English Church. It has passed through five editions in Great Britain, and we are happy to see it republished here. The design is sufficiently explained by the title-page; the manner is truly affectionate and prepossessing, and the style and language are well adapted to the understandings of the great body of readers. Mr. Bean is one of those who hold, that mankind are naturally depraved, and that religion is necessary, in all the social relations, to secure permanent satisfaction. Without religion there can be no adequate safeguard for present comfort; and the new married couple, instead of realizing all their fond anticipations, will be in great danger of becoming tormentors of each other.

The principal topics, treated of by Mr. Bean, are the following; "the important nature of the marriage union; the necessity of attending to the cultivation of a good temper; the influence of real piety on the happiness of married life; and the effects of Christian piety in the married pair with respect to their household." The chapter on the cultivation of a good temper is worthy of particular attention. We quote the latter part of it, as expressing the dictates of sound wisdom and the result of discerning observation.

"On the cultivation of this necessary ingredient in domestic comfort, good nature, let me suggest a few hints:

"Endeavor to ascertain what is that particular defect of temper, into which you are most liable to fall; and make a point of setting a strong guard

over yourself in that particular. Let this idea be ever present to your mind: "At that weak part of my nature all the miseries of matrimonial life may enter." This will probably be found an hard service; but the necessity of the case obliges you to it. You have the choice of but two things: You must be incessantly vigilant and self-denying here; or suffer every domestic delight to be torn from you.

"But I have another piece of advice to give, which is easier to practise; and by attending to which, you may save yourself some of the severities to which the preceding admonition calls you. Avoid the *occasions* which excite any unruly temper to which you may be particularly liable. This is a piece of advice given to you both, with respect to each other. Having ascertained each other's particular imperfection, you have likewise learnt what things they are that call it forth: That which provokes your partner must, as far as possible, be shunned.\*

"Here a number of *little things* become objects deserving attention. Nor must they be passed over because they are little. Little things are felt to have great power, when they act upon a tender part. An insect could have blinded Samson, when in his full strength. No small portion of the uneasinesses that have embittered married life, has arisen out of the insect-occurrences, which every day produces; and contemptible as they are in themselves, they must be watched, on account of the mischiefs of which they are capable.

"There is no evil which petty occurrences more frequently generate, than *disputes*; nor are there many things, which it is more the interest of the married pair to guard against. "The contentions of a wife," saith Solomon, "are a continual dropping." Drop after drop wears a deeper impression than a thousand storms. What therefore is that unthinking woman about, who indulges a litigious spirit on every occasion; who will debate *every* point, and have the last word about straws? She is forcing her husband into a society, to which, perhaps, he has had many objections, all of which however are at length overcome, by the refuge it affords him from the misery of the incessant debate. It is not, perhaps, so much to the commission of the more alarming crimes, as to the frequency of frivolous disputes, that the alienation of married people from each other, is to be greatly ascribed. I may add, that in these irritating encounters, deeds of the worst kind have often had their beginning. Whatever, therefore, you forget beside, let me conjure both of you to remember the mischiefs of frivolous litigation.

"After all your care, perhaps, some occasional effects of your respective weaknesses will occur. Yet it is not a few eruptions of this sort, that will throw you back in the cultivation of good nature, if you can learn to make due allowance for *constitutional infirmity* in each other. Attend therefore to this plain lesson. It will have its advantage in suppressing an unhappy temper in many instances. Where there is a readiness to make this wise and humane allowance, the heart will be no more alienated by a little sally of temper, than by a fit of epilepsy. The paroxysm in either case, will call forth the compassion of the spectator.

"Be it remembered here, however, that we must not be called upon too frequently for this allowance; and that it will hardly ever be granted, unless the *tenor* of life be such, as forbids a severe construction of an occasional failure. It is indeed the tenor of life that preserves, or destroys affection. It is not a few brilliant expressions of love, in the midst of a vast heap of unkindnesses, that will make us enjoy the marriage union: nor is it a few deviations from the line of duty that will render it unpleasant, while the general course of life is expressive of native goodness, and unquestionable affection. Make a point therefore of disciplining your temper; and be assured, that by so doing, the connexion which you have formed will be more than tolerable; it will be pleasing. The recollection of it at some period distant from its commencement, will be grateful; notwithstanding there may some things occur to you in this retrospect, which you will wish had been otherwise.

\* The author has expressed himself with this limitation, because it sometimes happens that what is objected to is a duty which God has expressly enjoined.



"Let me entreat you to bestow all the pains on this endeavor which it may require. What equivalent can be found for good nature? Let the husband be sober and industrious; let the wife be chaste and frugal; by these virtues you may be preserved from some of the miseries which wait on profligacy and extravagance; but while you escape these, what will your house be without good nature? Not a home. By a *home*, we understand a place in which the mind can settle; where it is too much at ease to be inclined to rove; a refuge, to which we flee in the expectation of finding those calm pleasures, those soothing kindnesses, which are the emollients and sweeteners of life.

"All the admonitions, therefore, that I might detail on the article of temper, may be comprised in this short precept: *Endeavor to make your house a home to each other.* Absence from it will then be no gratification to either party. By the husband's attending to this precept, his return will be welcomed by those whom he left at home. It will not be expected with that sort of anxiety, which oppresses the family of an ill-tempered man; fearful that some error unobserved by them should meet him at his entrance, and apprehensive that thereby his arrival will be announced to all the family by an explosion of passion. By the wife's observance of this maxim, the husband will return with a pleasure equal to that with which he is received. "The heart of her husband will safely trust in her," as the wise man speaks. Over the door of his house he will see written, "SACRED TO PEACE;" and thither, in the assurance of enjoying that repose and consolation he cannot find in the world, he will hasten from its toils and vexations." pp. 29—36.

We recommend this little work to those for whom it was particularly designed, and to all others, who feel a desire to improve their tempers, and to qualify themselves for the greatest measure of conjugal and domestic happiness.

LXXXVI. *The Holy Bible, containing the Old and New Testaments, with Original Notes, and Practical Observations. By THOMAS SCOTT, Rector of Aston Sandford, Bucks, and Chaplain to the Lock Hospital. In six volumes, royal octavo. Vol. V. Boston; S. T. Armstrong. 1816. Price \$3 a volume, in boards.*

THIS is the fifth American edition of Mr. Scott's excellent family Bible. The merits of the work are very extensively known and duly appreciated. It has already conferred incalculable benefits on the world, and will doubtless continue its course of usefulness for many years to come.

The marginal references are omitted in this edition, and the room which is thus saved admits a larger type, both for the text and notes, than has usually been employed for similar works. It was thought by the publisher, that most persons, who make any considerable use of marginal references, prefer a single volume for this purpose; and that an immense majority of readers make little use of them, and would choose to have them omitted for the sake of a larger type and a more unbroken page.

The execution of the work is the only thing, concerning which the public need to be informed; and, in regard to this, we believe the purchaser will rarely fail of being perfectly satisfied. The paper is fine, the type new and fair, and the printing, so far as we have been able to examine, uncommonly accurate.

## RELIGIOUS INTELLIGENCE.

We cheerfully comply with the request of the Trustees of the Connecticut Missionary Society, as expressed in the following vote, which has been recently communicated by the Rev. Abel Flint, the Secretary of that very respectable institution.

*"Voted, That the Editor of the Panoplist be requested to publish in that work the Narrative of Missions, &c. for the year 1815."*

### SEVENTEENTH ANNUAL NARRATIVE OF MISSIONARY LABORS, PERFORMED UNDER THE DIRECTION OF THE TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT.

THE situation of the new settlements, in the United States, early attracted the notice of the ministers in Connecticut; and the General Association of the state adopted measures to supply the destitute settlements with the means of religious instruction. In consequence of an application from that body, permission was granted, by the General Assembly, for an annual contribution, for the support of missions; and for several years, a number of Missionaries were sent, under the direction of a Committee appointed by the Association, to the newly settled parts of Vermont, New-Hampshire, New-York, and Pennsylvania.

In the year 1798, the General Association formed themselves into a Missionary Society, adopted a Constitution, and chose a Board of Trustees, consisting of six civilians and six clergymen, to manage the concerns of the Society. In 1802, the Institution was incorporated, by the Legislature of the state, by the name of the Trustees of the Missionary Society of Connecticut, the Trustees to be annually elected by the General Association.

Since the establishment of the Society, the Trustees have sent Missionaries to the places mentioned above, and also to the state of Ohio, and the last year to Kentucky, and the Missouri territory. An account of missionary labors, of the funds of the Society, and of its various concerns, has been annually published, by the Trustees, pursuant to the Constitution under which they act. They now ask the attention of the ministers and people of the state to a Narrative of Missions for the year 1815, and a part of the preceding year.

In the last Narrative, the Rev. Lemuel Haynes is mentioned as appointed to a mission in the north-western part of Vermont. His journal has not yet been received.

In the summer and fall of 1814, the Rev. James Parker labored 16 weeks in the north-western settlements in Vermont, and the northern part of New-York, west of Lake Champlain. He preached 110 sermons; administered the Lord's supper 4 times; baptised 4 adults and 20 children; received 11 persons into the church; visited 4 schools and many families. He observes, "My family visits, in general, have been peculiarly interesting. I have endeavored to imitate the great apostle to the Gentiles, who taught, not only publicly, but from house to house. I made it a point to improve all the time that could be spared from preaching, in visiting, conversing, and praying in families, and I seldom left a house without receiving thanks, and a request to call again. May the blessing of many souls ready to perish, in this northern region, come on the Missionary Society of Connecticut."

In Plymouth, and the adjacent towns in Vermont, the Rev. Justin Parsons performed a mission of 16 weeks; after which he was re-appointed to the same field, and is now, it is supposed, itinerating in that region.

Pursuant to an appointment made last January, the Rev. Samuel Sargeant labored 16 weeks, in the northern part of the same state.

The Rev. Holland Weeks was last year appointed to a mission in the mountain towns of Vermont. He, however, labored but one week in that service, having been called to take the pastoral charge of a church in Massachusetts.



In the last Narrative, Mr. Moses Elliott, a candidate for the ministry, is mentioned as laboring in the upper part of Vermont. He completed his mission in January, having itinerated 16 weeks, preaching, and performing other services, as he had opportunity.

Although this state is better supplied with the means of religious instruction than it was formerly, there are still many vacant settlements; and the Missionaries concur in representing it as highly important to continue to afford them aid. In most places, the people expressed their gratitude to the Missionary Society of Connecticut, and their wishes that Missionaries might be again sent to visit them.

In the year 1814, the Rev. Abner Benedict, Jun. labored 16 weeks, in the counties of Chenango, Madison, and Cortland, in the state of New-York. He formed 2 churches; admitted 22 into the church; administered the ordinance of the Supper twice; baptised 10 adults, and 27 children; attended about 20 conferences; made about 120 family visits; visited a number of schools; and preached 103 sermons.

The Rev. Israel Brainerd, of Verona, New-York, was appointed, in January last, to labor as much of the time as he could be spared from the people of his stated charge, in the vacant settlements in that vicinity. No communication has been since received from him.

In the counties of Otsego, Delaware, Chenango, and Madison, the Rev. George Colton performed a mission of 16 weeks. He preached 89 sermons; visited about 160 families; baptised 10 children; and administered the Lord's supper twice.

In the end of the year 1814, and beginning of the year 1815, the Rev. William Williams itinerated six months, in the counties of Herkimer, Montgomery, and Saratoga, New York. He preached 183 sermons; attended 2 communions; baptised 12 children; attended 3 conferences; and visited 136 families. He says, at the close of his journal, "In this missionary tour, I have visited the most destitute parts of this section of country. I find it to be in a most deplorable state as to religious society. In almost all the extreme settlements, the people are pleased to see Missionaries. I have been most kindly entertained in general, and there has been, in many instances, a warm and cordial reception of the Gospel, and the soul-humblng truths of religion. God has brought hundreds into his kingdom, in this region, and he is still carrying on his work." Mr. Williams has been again appointed to the same field.

Last summer, the Rev. Ebenezer Fitch, D. D. late president of Williams College, was appointed a Missionary, to visit the western counties in New York. After spending one week in this service, he was invited to preach stately in West Bloomfield, where he has since been settled.

The Rev. John Spencer has labored, under the direction of the Trustees, for several years, in the Holland purchase. Four letters have been received from him, in the course of the year, from which it appears that he preached often; administered the Christian ordinances; visited the sick; attended funerals; visited schools and families; and performed all the duties of a faithful and laborious minister, as occasion called and opportunity presented. His labors were thankfully received, and, to appearance, attended with a divine blessing.

In the same field, the Rev. Marshfield Steele performed a mission of 6 months, from which he returned in December last. He preached 125 times; baptised 6 children; administered the sacrament of the Lord's supper 4 times; attended 3 funerals; and visited 29 schools. He remarks, "In visiting schools, it was my usual practice to remind the children of their obligation to obey their instructors and their parents; to read the Scriptures, and pray to God, if they had knowledge sufficient; to avoid profane language; always to speak the truth; to feel that they were sinners, and needed pardon from Christ; and to remember that they were born to die. After this I closed with prayer. I made family visits as usual, and endeavored to render them profitable. There is no particular attention in any town where I have been; though there are Christians in most if not all of them. I was universally well received. There is now no settled minister in the purchase, of the Congre



gational denomination, who officiates. There appears to be a prospect that, in a few years more, several towns will be under such regulations, as to wish for the settlement of faithful Gospel ministers. Yet the same evil applies to the purchase, that does to all newly settled parts of the country, viz. a great division among the people, owing to difference of sentiment and denomination."

Last summer, the Rev. Comfort Williams was appointed a Missionary to the western counties of New York, and the adjacent counties in Pennsylvania. The following is an extract of a letter from him, dated October 10, 1815. "I commenced my missionary tour on the 4th of July; passed through the northwestern towns in the county of Ontario, and through most of the towns in the county of Genessee. I labored in the service of your Society three weeks only; during which time, I preached 18 sermons, and delivered one address to a female charitable society; attended 4 funerals, and 2 prayer meetings; administered the sacrament once; baptised 2 adults, 6 youths and 7 infants; admitted 9 to church privileges; and visited schools and families as time permitted. The people with whom I was conversant, generally expressed a strong desire to have Missionaries labor with them; and appeared to be very thankful to Societies aiding the missionary cause. I found no special revival of religion, till I arrived at Parma, about 12 miles from Genessee river. There a hopeful work of grace seemed to have commenced. An unusual seriousness appeared to pervade the minds of the people. They listened to the words of eternal life, with all the anxiety their importance demands. Though in a very busy season of the year, lectures were fully attended; and business was no hindrance to the people in their attendance on divine service. In my visits from house to house, I continued to find new instances of conviction and conversion. As near as I can judge, about 20 manifested a hope of interest in Christ."

In October, Mr. David M. Smith, a candidate for the ministry, was commissioned to labor 16 weeks, in the settlements on Black river and parts adjacent.

The Rev. John Bascom, who has a parochial charge in Smithfield, Pennsylvania, performed, in the course of the year, 16 weeks missionary service, in the northern counties of that commonwealth, and the adjacent parts of New York. At the close of his journal, he observes, "I preached 104 times; baptised one adult and 6 children; administered the sacrament of the Lord's supper 4 times; attended 9 prayer and conference meetings; visited as many families as I was able, and as many schools as I had opportunity and ability. I endeavored to do that which I thought would be the most useful to the people, wherever I went. I labored among the destitute where there appeared to be a prospect of doing good, and duty called me. The people generally attended where I preached, and good attention was given to my discourses. Religious people received me with cordiality; and those who professed to have no religion generally treated me hospitably. I attended 2 Ecclesiastical councils, and 2 meetings of the Association, at one of which a Benevolent Society was formed for the education of pious indigent young men for the ministry."

From May 1814, to May 1815, the Rev. Oliver Hill, of Lawsville, Pennsylvania, performed 11 weeks missionary labor, chiefly in the county of Susquehannah. He preached 63 times; attended 3 religious conferences; administered the sacrament of the Lord's supper 3 times; attended one Ecclesiastical council; visited 6 schools; and made many family visits. He observes, "Where I travelled, I met with kind reception, was invited to visit the people again, and noticed a very pleasing attention to the word preached. Many expressed thanks to me for my labors, and to the Society which sent me on a mission. The good people, in this region, confess they have been highly favored by the Missionary Society of Connecticut; still fresh claims seem to be laid on its benevolence for further assistance."

In a tour of 6 weeks, performed by the Rev. Ard Hoyt, in the northern part of Pennsylvania, he preached 31 sermons; attended 3 funerals, and 2 religious conferences; administered the Lord's supper once; received one



person to the church; baptised three children; visited one school, 37 families, and several sick persons; and distributed about 600 Tracts, and many Bibles. In another tour of 5 weeks in the same field, Mr. Hoyt preached 19 sermons; attended 3 conferences; visited 47 families and one school. Concerning that section of country he observes, "As to the missionary field, where I have labored, I do not know that I have any thing new to add. It is, unquestionably, a very important field, and, no doubt, much good might be done by a faithful Missionary. I have been uniformly received with great cordiality, and treated with the utmost kindness. Meetings have been, generally, well attended. The pious few, scattered up and down this wilderness, hope and pray that the Missionary Society will not forget nor forsake them."

On account of ill health, Mr. H. was unable to spend any more time in the missionary service.

The Rev. Ebenezer Kingsbury, who is settled in Harford, Pennsylvania, has labored a part of the time, for several years, under the direction of the Trustees, in the northern counties of that commonwealth. The following is extracted from his last journal: "I have performed 28 weeks of missionary labor, in which time I preached 115 sermons; made 250 family visits; baptised 4 adults and 6 children; assisted in the ordination of 3 ministers; attended three councils; visited 2 schools; assisted in forming one church; admitted 4 into the church; and administered the sacrament of the Lord's supper 5 times. I have endeavored to visit those places, which I judged needed missionary labor the most. I can say, with sincerity, I have been received with as great cordiality, and treated with as much respect, as when I first labored in this region. The meetings, both on week days, and on the Sabbath, have been as full as could be expected; and in the latter part of my mission, more full than common. I have travelled through a large section of the country, but I find no special revival of religion. In some places, a few individuals are inquiring what they must do to be saved; and some have given evidence that they have passed from death unto life. In many places, have been expressions of thanks to the Missionary Society, and the good people of Connecticut for their kindness in sending Missionaries to them. In some instances I have been in company with people, who formerly removed from Connecticut, who made this remark, "When we lived in Connecticut, we used to contribute to the Missionary Society, but did not know whether it did any good; now we know the good it does, for we, and a great proportion of the country, must be wholly destitute of the means of grace, if it were not for the labors of Missionaries. We hope the good people of that state will continue in the good work." Many people, in this section of the country, are now reaping the benefit of their own contributions; and there is reason to believe that the labors of Missionaries have been productive of great good to the souls of men."

In the general field last mentioned, the Rev. William Wisner of Athens itinerated, within the period embraced in this Narrative, 58 weeks. In a letter accompanying a journal of about 6 months labor, he observes, "I have reason to hope that my labors have not been entirely in vain. I have generally had the satisfaction to see a reformation in the external conduct of the inhabitants where I have labored; and a few have been hopefully brought into the kingdom of our glorious Redeemer, in the different places where I have preached the word. There is scarce any settlement which I have visited, in the western region, where the good effects of the benevolence of Missionary Societies are not to be seen. To the blessing of God upon their labors, it is to be attributed, that the Sabbath has been at all kept in remembrance, and that moral and religious institutions have not been entirely forgotten. But though much has been done, much still remains to do. There are many places, in this region, which, for many years to come, must remain destitute of a preached Gospel, unless supplied by Missionary Societies."

At the end of this second journal of 13 weeks, Mr. Wisner remarks, "I have visited 12 settlements; preached 49 sermons; attended 3 conferences, 3 church meetings, and 3 prayer meetings; been at two councils, and attended

one Association; administered the Lord's supper twice, and baptised one person. The state of religion is, I think, more favorable, than when I wrote last."

From Mr. Wisner's last communication, dated December 15, 1815, the following is an extract: "Since my last letter, I have labored 20 weeks for the Missionary Society of Connecticut, and have visited 10 settlements: preached 87 times; attended 14 conferences; baptised 3 adults and 3 children; admitted 4 to communion; administered the Lord's supper 3 times; attended one Synod, one Association, and one Ecclesiastical council; constituted one church; spent some time in assisting to establish a Society for the education of poor pious young men for the ministry; and visited schools and families as I had opportunity. I spent some time in Spencer, state of New York, which like many other places in this region, was overrun with errorists. They had no regular preaching and no church. A few pious individuals, whose lot God had cast in that place, applied to me for assistance. On consulting with brother Bascom, we agreed to supply them a part of the time. The effects have been pleasing. We have formed a church there, and there are hopeful appearances of a revival of religion."

The Rev. Worthington Wright, late of Bethany, Wayne county, Pennsylvania, labored 15 weeks, chiefly in that county. He preached 85 times; visited 53 families; and attended one conference. Mr. Wright has been lately dismissed from his pastoral charge, and, on account of a weakness in his eyes, has left the work of the ministry.

The Rev. Joseph Wood has been recently appointed a Missionary to the northern counties of Pennsylvania, where it is supposed he is now laboring.

In the same field, Mr. Reuben Porter, a candidate for the ministry, performed a mission of 16 weeks, in the early part of the year 1815.

Within the period embraced in this Narrative, the following persons were commissioned to labor in New Connecticut, and some of them were authorized to extend their labors to the adjacent parts of the state of Ohio, viz. the Rev. Messrs. Thomas Barr, Joshua Beer, Harvey Coe, Giles H. Cowles, Nathan B. Derrow, Jonathan Lesslie, John Seward, Abraham Scott, William Wick, Simeon Woodruff, William Hanford, and Luther Humphrey.

In the course of the year, the Rev. Thomas Barr, of Euclid, performed 11 weeks missionary labor, chiefly in the northern part of the Connecticut Reserve. He visited some newly formed settlements, and assisted in organizing one church, and in the installation of the Rev. William Hanford. He preached, administered the Christian ordinances, and performed other ministerial services, as occasion called, and opportunity presented.

In the last Narrative, it is mentioned that no communication had been received from the Rev. Joshua Beer, of Springfield. A letter was soon after received from him, by which it appeared that he had labored, in the course of that year, 28 weeks, in the counties of Cuyahoga, Portage, and Trumbull. Since then he has itinerated 43 weeks, in various parts of New Connecticut, and among the Germans, in the settlements lying contiguous.

The Rev. Harvey Coe, who is settled over the churches of Hartford, Smithfield, and Kinsman, holds a commission, but has not been able, the past year, to leave the people of his stated charge, to perform missionary labor.

From the Rev. Giles H. Cowles three letters have been received, from which it appears that he has spent 27 weeks in the missionary service. He travelled over a great part of the Reserve, discharging the duties of an Evangelist, as he had opportunity. He assisted in the formation of a Moral Society, in managing the concerns of a Bible Society, and in the installation of two ministers. In his last communication he remarks, "The settlement of Mr. Humphrey at Burton appears very favorable to the interests of religion, as there was no minister in the county or vicinity; and a number of destitute settlements lie adjoining. There are several other places, which appear desirous of settling ministers, could they be obtained. And most of the towns desire more preaching than the present ministers can supply them with.



Many settlements can scarcely obtain a Sabbath's preaching in a year. More Missionaries, therefore, are greatly needed here. The formation of a Bible Society, and of several Moral Societies, the monthly concert, and the circulation of religious periodical works, appear to have greatly excited the attention of many to the important concerns of religion. In some places which I visited, the last summer, there were hopeful appearances of a revival which, I have been since informed, increased, especially in Smithfield, Hartford, and some adjoining settlements. But many places, like the field not rained upon, are parched and withering. We therefore greatly need the prayers of the friends of Zion among you, as well as more Missionaries."

The journals of the Rev. Nathan B. Derrow, received in the course of the year, shew that he has labored, as a Missionary, 26 weeks, during which time he preached 110 sermons; baptised 12 persons; and administered the Lord's supper twice. He visited those places where he thought his services were most needed; and faithfully performed the various parts of ministerial duty, as occasion called for them. Mr. Derrow has lately visited New England, and on his way he preached in several destitute settlements. His missionary field has been recently extended to the whole of the state of Ohio, and to the Indiana and Illinois territories.

But one letter has been received from the Rev. Jonathan Leslie, of Harpersfield, from which the following is an extract: "This contains an account of 29 weeks, 57 sermons, 44 lectures. I administered the ordinance of the Lord's supper thrice, and baptised 4 children; attended 2 meetings of the Grand River Presbytery, one meeting of the Connecticut Western Reserve Bible Society, and a meeting of Synod. I visited 12 different schools, and am happy to inform you that the Bible is generally read, and the Catechism taught in them. I have also visited, prayed, and conversed with a great number of private families. I need not inform you that all your Missionaries are received with the thanks of the people, who have any regard to religious order. Two excellent Institutions, in New Connecticut, owe their origin to your Missionary Society. The first is the Bible Society, which has been patronized far beyond the most sanguine expectation of its friends. The other is a Moral Society. This, we trust, will be an engine to crush gross immorality. The state of the church appears, in this country, to be progressive. In every part of the Reserve, an increasing attention to public worship on the Sabbath is observable. In Harpersfield, our meetings are larger, and more solemn, than usual. In Madison, the prospects of the church are favorable. We need more ministers. Through the extensive bounds of this Synod, there is a general cry, *Give us ministers*; but we have them not. Pray with us, that the Lord of the harvest would send forth faithful laborers into the harvest."

(To be concluded in our next.)

#### DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Nov. 30, 1815. From the Female Cent Society in Antrim, (N. H.) by the Rev. John M. Whiton, half for missions and half for translations,	\$17 00
From a Friend of Missions by Mr. Levi Parsons,	\$5 00
From a child by do.	,50—5 50
Dec. 1. A bequest from Capt. David Robbins, late of Wardsborough, (Ver.) deceased, by his executor, Capt. Luke S. Rand,	6 00
4. From the following sources, by Mr. T. Dwight, jun. viz.	
Contribution in East Haven (Con.) by the Rev. Saul Clark,	\$18 31
Contribution in North Milford, by the Rev. Mr. Seranton,	20 45
Contribution in Woodbridge, by the Rev. Mr. Allen,	11 00
From an individual, saved by denying himself common gratifications,	1 00
From the Female Cent Society at Middlebury, (Con.) by the Rev. Mr. Mead,	12 30
From the Foreign Mission Society of the Western District of Fairfield County,	55 00—118 06
7. From the Female Cent Society in Bath, (N. H.)	20 00
Carried forward	\$166 56

	Brought forward	\$166 56
9. From the Female Cent Society in Griswold, (formerly North Preston,) by Gen. Huntington for the translations,		31 00
From the Female F. M. Society in South Preston, (Con)		17 00
11. From a lady in Dorchester, by the Rev. Mr. Codman,		5 00
From Mr. Travis Tucker, of Norfolk, (Vir.) of which \$20 are appropriated to the translations, remitted by William Maxwell, Esq,		30 00
12. From a lady in Duxbury,		1 00
13. From an unknown female, enclosed in a letter,		20 00
From the Female Foreign Mission Society of New Haven, by Mrs. Clarina B. Merwin, the Treasurer, of which eleven dollars are appropriated to the translations,		68 50
20. From the Vermont Bible Society, by Jeduthun Loomis, Esq. the Treasurer, appropriated to the translations,		200 00
From the Hingham Female Religious Society, by Mrs. Ruth Wilder, the Treasurer,		13 56
From a lady in Charlestown (Mass.)		5 00
22. From females in Brimfield, by the Rev. Joseph Vaill for the translations,		5 56
From a female friend in Salem, by the Rev. Dr. Worcester,		5 00
23. From the following persons, by the Rev. Jonathan Fisher, Bluehill, (Maine) viz. Dea. Theodore Stevens,	\$3 00	
Rev. Jonathan Fisher, \$5, Members of his family, \$1,	6 00	
Mr. Simeon Parker, \$2, Asa Clough, \$1, Phineas Osgood, \$2,	5 00	
George Stephens, \$2, John Peters, Esq. \$1, Nehemiah Hinkley, \$1,	4 00	
Nathaniel Cushing, \$1, Samuel Brown, \$1, Samuel Parker, \$1,	3 00	
Thomas Cross, \$1, Phineas Osgood, jun. 50 cts. Lemuel S. Osgood, 50 cts.	2 00	
Daniel Faulkner, \$1, Robert H. Wood, \$1, Nathan Ellis, \$2,	4 00	
Reuben Dodge, Esq. \$1, Elias Upton, \$1, Dea. Seth Hewins, \$1,	3 00	—30 00
27. From Mr. John Jenks, Treasurer of the Foreign Mission Society of Salem and the vicinity,		66 50
29. From a female friend, by Mr. Jesse Haskel of Rochester,		2 00
30. From the Foreign Mission Society of Boston and the vicinity,		151 42
From M. E. and M. S. E. two children, who had saved a dollar each for this purpose, by abstinence from the use of sugar in tea and coffee,		2 60
From associated young ladies in Charlestown, their quarterly donation, by Miss Edes,		6 25
From young Misses in the school of Miss Edes and Miss Harris, the avails of their labor one afternoon in a week,		8 00
Jan 5. The avails of Mr. Bardwell's sermon, by the Rev. Joshua Bates,		4 00
From the congregation in Palmer, a contribution on the late thanksgiving, by the Rev. S. Colton,		14 20
6. From Mr. Dorus Clark, of Westhampton, by Mr. S. T. Armstrong,		2 00
8. From two female friends of Missions in Charlestown, by the Rev. Dr. Morse,		2 00
From the Female F. M. Society in Tyringham, remitted by Mrs. Dow, the Treasurer, for 1815,		28 00
9. From the Foreign Mission Society of New London and the Vicinity, by Mr. Reuben Langdon, the Secretary,		110 00
From Mr. James Tanner, of Cincinnati, (N. Y.)		60
10. From a person, who requested that no name might be mentioned,		85 00
11. From the Foreign Mission Society of Norwich and the Vicinity, by Hez. Perkins, Esq. the Treasurer, for translations	\$102 00	
for missions	18 00	—120 00
13. From the Cent Society in the second parish of Bradford,		10 00
16. From D. P. Stryker, by mail,		5 00
From a female friend in Weymouth; viz. for missions	1 00	
for translations	1 00	—2 00
17. From a number of females in Newburyport by Mr. Tenney		14 04
18. From Dea. Ezekiel Hale, of Norridgewock, (Maine,) by the Rev. Josiah Peet,		3 00
22. From a Friend of missions in Braintree, (Mass.)		5 00
From the Female Cent Society in Lanesborough, (Mass.) by Miss Fanny Wright, the Treasurer,		25 00
From a Society of Females recently formed in Southold, (L. I.) to aid foreign missions, remitted by the Rev. Lathrop Thomson,		16 65

Carried forward \$1,280 82

\* This sum includes the following donations; viz. From the Female Reading Society in Middleton, by Dea. Nichols, \$15 00  
 A contribution in Middleton, 11 00



	Brought forward	\$1,280 82
Contributed at a monthly concert for prayer, held by the two parishes in Southold, (L. I.) remitted by Mr. T.		27 12
From gentlemen in Southold, friends of missions, by Mr. T.		26 25
25. From a Female Charitable Society in Boylston, remitted by Mrs. Mary Abbot, by Jotham Bush, Esq.		29 00
From a friend of missions in Genoa, (N. Y.) remitted by the Rev. Dr. Hyde, to the Rev. Dr. Morse,		1 00
29. A small balance, from a friend,		,39
From a Society of Females in Pelham, (N. H.) who meet weekly for social prayer, remitted by the Rev. J. H. Church,		8 00
30. From a female friend, by Miss M.		5 00
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		\$1,377 58

Messrs. Dodge and Sayre, booksellers, N. Y. Mr. E. F. Backus, bookseller, Albany, and Messrs. Camp, Merrell and Camp booksellers, Utica, have been requested to act as agents in receiving and remitting donations to the Board.

#### DONATIONS COMMITTED TO MRS. SIMPKINS, AS TREASURER OF THE CENT INSTITUTION.

We regret that the following list of donations has not been published in an earlier number. It was left for publication some time in July or August last, when the Editor was absent on a journey; but by some accident the paper was lost. We intended to insert it last month, but it was necessarily deferred with much other matter then on hand.

May 31, 1815. From the Female Cent Society in Weymouth, by the Rev. Jacob Norton,	\$4 28
From females in the east parish of Medway, by the Rev. Luther Wright,	2 56
June 5. From females in the Rev. Mr. Codman's parish, in Dorchester, by Mrs. Williams,	21 50
7. From females in Marblehead, by the Rev. Mr. Bartlett,	5 00
22. From females in Lunenburg, by Miss Whitney,	8 32
From do. do.	1 06
From females in North Brookfield, by the Rev. Thomas Snell, remitted by Capt. Moses Bond,	42 75
From the Female Cent Society in Newbury, collected by Mrs. Emma Bailey, and forwarded by Mr. John Bartlett,	15 00
From Mrs. Elizabeth Cleaveland,	7 50
From a lady,	1 00
July 6. From females in Northborough, by Mr. Asaph Rice,	7 26
From ladies in Boston,	44 71
From do. do. by Mrs. Kimball,	20 25
	<hr/>
	\$181 19

#### DONATIONS TO THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

DEAR SIR,

Cambridge, February 1, 1816.

In accordance with a vote of the Directors of the Mass. Society for Promoting Christian Knowledge, of Nov. 1, 1815, I send you for publication in the Panoplist, a quarterly statement of donations to the funds of said society; respectfully requesting it may appear in your next number.

J. P. CHAPLIN, *Treas.*

Mrs. Elizabeth Rogers, annual subscription,	\$10 00
An unknown friend by Mr. S. T. Armstrong,	2 00
Ladies in Walpole, do.	5 50
Female friend of missions, by A. Woodward Esq.	1 00
Isaac Osgood, Esq. by Rev. E. Pearson,	10 00
William Lambert, Esq. annual subscription,	10 00
Second parish in York, (D. M.) by Dea. J. Leavitt,	13 96
Congregational Society in Paris, by Mr. D. Stowell, jun.	47 00
Female Cent Society, Kingston, (N. H.) by Mrs. M. Calef,	5 25
Female friend in East Kingston, by Rev. F. L. Robins,	1 00
Rev. J. H. Church, by Rev. Dr. Morse,	5 00
Female Cent Society in 1st parish in Cambridge, by Mrs. Heziah Walton,	25 39
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	\$136 10

## DONATIONS TO THE MAINE MISSIONARY SOCIETY.

We have been requested to publish the donations to the Maine Missionary Society from the annual meeting June 28, 1815, to Sept. 6, 1815, inclusive; but as our pages are much occupied, we are compelled to insert a summary only. We apprehend this will be sufficient, as the pecuniary accounts are published at large, in the appendix to the annual sermon, which is doubtless in the hands of the members and contributors.

Annual payments and entrances, - - - - -	\$367 00
From Cent Societies in York, Falmouth, North Yarmouth, Bath, Carratunk, New Gloucester, and Sumner, - - - - -	189 05
From other Societies of Females in Hallowell, Gorham, Augusta, Frankfort, Winthrop, Readfield, Alna, and Minot, - - - - -	147 04
Public contributions in North Yarmouth, Bath, Hallowell, Gorham, Buckstown, Winthrop, Wells, Augusta and Newcastle, - - - - -	229 20
Contributions after the annual sermon preached at Buckstown, by the Rev. Asa Rand, of Gorham, - - - - -	42 32
From individuals, - - - - -	59 02
From Cent Societies and contributions in the Rev. Mr. Payson's parish, in Portland, - - - - -	281 50
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	\$1,315 13

The receipts of the Society, during the year preceding the annual meeting were as follows; viz.

Annual payments and entrances of members, - - - - -	339 00
Donations and contributions, - - - - -	647 12
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	\$986 12

## THOUGHTS ON PUBLISHING CHARITABLE DONATIONS.

It has been suggested to us, that the publication of donations, in our work, is objected to by some readers on two grounds: first, because they occupy room, which might be better filled up; and, secondly, because the publication of religious charities, or any other charitable offerings, is a transgression of our Savior's injunction, Matt. vi, 3. "But when thou doest alms, let not thy left hand know what thy right hand doeth."

To the first objection we answer, that we are totally mistaken, if more than nine tenths of our readers are not altogether in favor of having lists of donations published. There is, we confess, something extremely interesting to us in a list of donations, which have been given for the express purpose of extending the influence of religion in the world; of erecting churches for the pure worship of Jehovah on the ruin of idolatrous temples;—of saving immortal souls from endless perdition. Whether our eyes meet a list of contributions for these noble purposes, made by the inhabitants of Calcutta, or the Cape of Good Hope, or by all classes of people in Great Britain, from the prince to the little child of a peasant, it is always a pleasing object. We judge that it is a pleasing object to others also, because it has been universally customary to publish donations of the character here described. The Societies for Promoting Christian Knowledge, and for Propagating the Gospel, established in England and Scotland, have published an annual list of donations for a century past. The London Missionary Society publishes a monthly list of donations in the Evangelical Magazine,



and the Church Missionary Society a similar list in the Missionary Register. The British and Foreign Bible Society publishes a list of donations in its annual Report, of which 20,000 copies are printed; and a multitude of the auxiliaries of that noble institution, perhaps all of them, publish for the use of their members a list of donations to their respective treasuries. All the Missionary and Bible Societies in this country, so far as we have observed, publish similar lists in their annual reports; and this is done as far as possible in religious magazines also.

In regard to the second objection, we have no doubt that many conscientious persons have had their scruples on the subject. It is therefore entitled to serious consideration. An attentive perusal of our Savior's words will convince any man, that what he reprehended and prohibited was *ostentatious alms-giving*, and not the public performance of a public duty. "Take heed," says he, "that ye do not your alms before men, *to be seen of them.*" Again: "When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, *that they may have glory of men.*"

The alms here referred to were charitable donations to the poor, —relief afforded by individuals to individuals,—and had nothing in them of a public nature. No doubt an ostentatious publication of such almsgiving is prohibited. If a man were to proclaim indiscriminately to friends and strangers his own private deeds of charity; if he were to say, "Yesterday I gave a load of wood to a suffering family, to-day I have sent a dozen Bibles to a poor neighborhood, and to-morrow I intend to bestow a pair of blankets for the comfort of a sick woman in the next street;" if he were to say this, not to a friend for the sake of provoking him to good works, but to a crowd of people for the sake of gaining their applause, he would undoubtedly stand condemned by our Savior's words.

But we conceive the easiest and most satisfactory way of explaining the passage in question, is by comparing it with the passage, which succeeds it. On the subject of prayer, our Savior says; "But thou, when thou prayest, enter into thy closet." Here the same phraseology is used, as in the case of almsgiving. According to the interpretation, which the objectors adopt in reference to that case, our Savior has expressly prohibited all prayer except that which is perfectly secret. Yet we presume the objectors approve and practise public prayer, not only in the house of God, but in the family, in the conference, and in the social circle. The kind of prayer, which Christ condemned, was manifestly *ostentatious private prayer*. "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, *that they may be seen of men.*" When these hypocrites prayed in the corners of the streets, they were professedly engaged in private prayer, and not leading in the social circle; and the same was generally true of their prayers in the synagogues. The only reason, why these public places were selected by them, was, that the people who witnessed their devotions

might form an exalted opinion of their sanctity. From the same desire of applause, the same class of persons took pains to exhibit their *private charities*, in the most public manner possible.

But there are many passages of Scripture, which imply, in an irresistible manner, that public duties, and private duties too, should be so performed as to produce the full effect of good examples. Our Savior, in that wonderful compendium of divine wisdom from which the passages above are quoted, gave this express injunction: "Let your light so shine before men, that they may *see* your good works, and glorify your Father which is in heaven." Here we are expressly required to let our good works be *seen*; and to conceal them, is represented in the context, as being altogether preposterous; as much so, as to light a candle and put it under a bushel. How are these passages to be reconciled? With the most perfect ease. We are commanded not to make our private charities and private devotions known, for the sake of getting glory to ourselves; but to let our good works be seen and acknowledged, for the sake of bringing glory to God.

Thus it appears, that there is nothing in our Savior's prohibition, which applies to the case under consideration; except that it interdicts a desire of human applause, as a motive of action in any case. And most unquestionably the passage has this meaning. We are not to discharge any duty, public or private, "that we may have *glory of men*." But shall we abstain from every duty, in performing which it is possible that we should be influenced by this unworthy motive? Then must the whole life of a Christian, so far as it can be seen by the public, exhibit a mere blank.

Having considered the objections to publishing donations for charitable purposes, we observe that such a publication is absolutely necessary to the success of all the great efforts, which are made for the conversion of the world. How can men act in concert without knowing it? How can the public act together without some method of public communication? How can the influence of great and good men be felt without some method of showing what that influence is?

Let us take Mr. Wilberforce as an example; an illustrious man, whom the wise and virtuous throughout the world delight to honor. Let us suppose, that he had acted upon the principle of the most perfect concealment, in all his charities; and we do not hesitate to say, that such a concealment would have been a very considerable defect in his character. In the language of Scripture, he would have lighted a candle, and then put it under a bushel. Mr. Wilberforce is now known to be remarkably liberal and public spirited. He is a benefactor and subscriber to the African Institution, the British and Foreign Bible Society, several of its auxiliary societies, the Church Missionary Society, the Tract Society, the Society for the Conversion of the Jews, and perhaps fifty other benevolent associations. His subscriptions to the greater part of these associations are annually published. He is also a President, or Vice President, of a large proportion of the societies, of which he is a



member; and usually gives an interest to their annual meetings by his attendance and his eloquence. On the supposition that his donations were all concealed, how would it be possible for him to show a consistent character? He might attend the meetings of these societies, to be sure, and speak in their favor. The world might then say, "He speaks eloquently no doubt, but does he act accordingly? Words are cheap; let us see a corresponding practice."

Again; it is necessary that donations should be published to satisfy the donors, that their money has not miscarried, and to acquaint the public with the sums received, the number of contributors, and other circumstances, which excite men to the performance of their duty.

We would not have it supposed, from any thing which has been said, that circumstances may not exist, which make it the duty of contributors to conceal their names. In regard to such cases, the individuals concerned must be their own judges. We have no hesitation in saying, however, that ostentatious charity does not appear to be one of the great sins of the present day. We believe there are ten professing Christians, who sin by withholding their money and their names from good objects, to one who gives his money from ostentatious motives. We have been acquainted with hundreds of persons, whose names have been published in connexion with their charitable offerings, and it has been extremely seldom that any symptoms of ostentation have appeared. It is becoming a matter of course, in some places, that every intelligent Christian takes a part in the charitable exertions which are going forward. This will be the case universally, in Christian nations, before the millennium shall be fully introduced. Where there is no distinction there will be no ground for ostentation. Already, many persons would no sooner think of taking credit to themselves from their religious charities, than from paying their debts, or their taxes, honestly and promptly. But if any person feels a gratification in obtaining the praise of men, in this way or in any other, let him renounce such a motive as utterly unlawful and dangerous.

#### PROGRESS OF BIBLE SOCIETIES.

*The following intelligence is contained in a letter from a gentleman of respectability, addressed to the Editor of the Panoplist.*

"A LETTER received lately from London advises, that the British and Foreign Bible Society are forwarding directly to New-Orleans 1,000 copies of the Spanish New Testament, 500 of the French New Testament, and 100 of the French Bible, for gratuitous distribution. The same letter advises, that in Russia the Bible is printing, under the direction of the Russian Bible Society, in sixteen different languages. Another letter informs me, that the Moscow Bible Society has lately received subscriptions from the distant regions of Siberia, for 4,000 Rubles, collected among the peasants. At Astrachan, a Society of East Indians is formed for distributing the Scriptures, and these East Indians are principally Bramins. This is thought an important fact. At Theodocia, a depository is formed for the Greek, Armenian, and Georgian Scriptures; and a supply in the Armenian tongue is sent to Constantinople

from London. At Stockholm, four presses are constantly engaged in printing Bibles, and cannot supply half the demand. At Copenhagen, a Bible Society has lately been formed, under the patronage of the King, and many of the highest order of the Nobility."

SOME ACCOUNT OF ABDOOL MESSEE, A CONVERTED MAHOMETAN, NOW EMPLOYED IN HINDOOSTAN, AS A CATECHIST OR READER, BY THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST.

THE subject of this Memoir was born at Delhi. His original name was Shekh Salih. His father is considered a learned man, and gains a livelihood by teaching children. Shekh Salih was instructed by his father, and made considerable proficiency both in the Persian and Arabic Languages.

When he was about twenty-one years of age (he is at present thirty-six,\*) he came with his father to Lukhnow, in quest of employment; and, after some time, became Moonshee, first to an English Merchant, and then to an Officer in the East India Company's service. At this time Abdool was so zealous a Mussulman, that he induced a Hindoo Servant of the above Officer to become a Mahometan. The master finding some fault with him for his officiousness, he was so offended as to leave his employ, and return to Lukhnow, with a determination of having no more communication with the British. After this he engaged in a variety of pursuits, and visited different parts of the country, being always very attentive, and endeavoring to render others so, to the Mahometan Observances.

At length, after having been about a year in some situation under the Nabob of Lukhnow, he went into the Mahratta Country, and engaged as a trooper in the service of Ibrahim Ali Khan, one of the chieftains of the Javudpore Rajah. It is to be observed, that Indian Soldiers of this description answer more to English Yeomanry than dragoons. Each man finds his own horse and accoutrements, and is at liberty to leave the service whenever he pleases.

This step Abdool speaks of as the beginning of God's mercy to him; for, while under the command of Ibrahim Ali Khan, Meer Khan, another chieftain, at that time in the service of the same Rajah, was sent to murder Rao Scivac Sing, the rival of the Javudpore Rajah. This transaction is well known in India. Meer Khan swore on the Koran that he came to mediate a peace between his employer and the Rao, whom he no sooner decoyed into his tent, than, having gone out on some pretence, he caused the cords of it to be cut, and ordered his attendants to stab the visitors involved in its folds. The ill-fated Rao cut his way through the folds of the tent with a dagger, and bravely defended himself until overpowered by numbers: his head was severed from his body; and, after being carried about in triumph, was sent to the Rajah. The Scivac Sing, Abdool relates, was a young man of very interesting appearance; and pity for his untimely death, with the horror excited by the sight of his head exposed as a spectacle, raised a feeling of disgust at the perfidy of mankind. Abdool had hitherto been a stranger to such treachery; and considering, as he says, that he himself was liable to be made the executioner of equally inhuman measures, he resolved on quitting the army, and earning his bread in some peaceful way, by any labor however degrading. This determination he put in practice; and, returning to Lukhnow, supported himself by preparing green paint.

At the end of about a year, Abdool went to Cawnpore to visit his father, at that time engaged as private tutor in the house of a rich native, who lived in the premises next to those of the Rev. Henry Martyn. He here heard of Mr.

\* The following account was written by the Rev. Daniel Corrie, a Chaplain in the service of the East India Company, December, 1812. Of course, Abdool Messee is now in his fortieth year. Mr. Corrie is represented by the American Missionaries, as being a very pious and excellent man. E.D. PAN-



Martyn's preaching to the poor natives, who assembled on the lawn before his house on Sundays. He determined to go, as he expressed it, to see the sport. Mr. Martyn was explaining the Commandments to the people, when Abdool went to hear; and he was struck with the observations that were made, and considered them as both reasonable and excellent. He had previously been perplexed about the contradictions maintained by the different Mahometan Sects, and this Christian Instruction appeared to him better than any he had as yet received! He told his father what opinion he had formed, and begged him to get him some employment at Cawnpore, where he might hear more of these things. His father was acquainted with a friend of Sabat, who was then living with Mr. Martyn; and, through this friend, Abdool was engaged, in May 1810, to copy Persian Writings for Sabat. He obtained a lodging on the premises, without making known his wishes. Here he had many opportunities of obtaining the information which he desired, particularly by inquiring of the native Christian children the subjects of the lessons which they had learned in school; and, by this mode, he was enabled to gain some insight into Divine Truth.

When Mr. Martyn had finished his translation of the New Testament into Hindoostanee, the book was given Abdool to bind. This he considered as a fine opportunity, nor did he let it slip. On reading the word of God he discovered his state, and perceived therein a true description of his own heart. He soon decided in favor of the Christian Religion; but still concealed what was passing within him, till Mr. Martyn being about to leave Cawnpore, on account of his health, Abdool could no longer refrain from asking his advice with respect to his future conduct, earnestly desiring, at the same time, to be baptised. It was agreed that he should go down to Calcutta with Sabat and Mr. Martyn, from whom he received a solemn warning of the danger of a false profession. During the short period of Mr. Martyn's stay at Calcutta, he was not entirely convinced of this man's real change of heart; recommending him, therefore, to the notice of the late Rev. David Brown, he departed without gratifying Abdool's wish for baptism. After five months' further delay, Mr. Brown, having observed his conduct, and being satisfied with it, baptised him in the Old Church, on Whit Sunday, 1811.

On this occasion Mr. Brown wrote to a friend: "On Sunday last, I publicly baptised Shekh Salih. It was a most solemn and heart-affecting occasion. Private notice was given, that it would be in the afternoon. Good people of all ranks attended; and, in the evening, I preached on the subject. This has made a very serious impression at Calcutta. I have had great satisfaction in the event. The circumstances of his case were remarkable. May we every Whit Sunday witness similar wonders of grace! I made full investigation, and was thoroughly satisfied with the Shekh's account of his conversion. His Christian Name is Abdool Messee, "*Servant of Christ*;" a particular circumstance leading to the selection of that name."

From this period, he was noticed by some among Mr. Brown's congregation, and gained from their instruction a growing acquaintance with his own fallen state, and the remedy provided for it through the Savior. Abdool himself expresses a decided persuasion that his baptism was attended with a peculiar blessing: although, before that time, he had learned, in general, that he was a fallen and sinful creature, yet now he began to account himself in every respect a sinner, and his humility and circumspection have been in proportion to his increasing knowledge of himself, together with his clearer and more enlarged views of the Gospel.

It has been his custom, of late, to preach on the Sabbath-days at the house of M. De R. to a number of poor native Christians and others, who assemble there weekly for instruction. His method was to note down, at large, hints suggested by a friend; being unacquainted, as he said, with the analogy of Scripture, and being afraid to teach what he did not thoroughly understand. From these notes the writer of this has heard him preach in a very feeling and forcible manner, to the evident conviction of his hearers. Of these, five Mahometans were so far impressed as to desire baptism, which, after a probation apparently satisfactory, was granted them, though their subsequent



conduct has not answered the expectations that were formed at the time. From Whit Sunday 1811, till last July, Abdool continued to reside in Calcutta. Much opposition he met with from the Mahometans, who made him many offers of money, &c. if he would renounce Christianity or leave the place. Twice, on frivolous pretences, he was summoned before the British Magistrate, and discharged with costs. Under these circumstances, his temper has appeared to great advantage, and invariably such as one should have wished. To put an end to these vexations, he was advised to remove to Chinsurah in July, where his conversation and example produced a good effect on many, especially on a Roman Catholic Portuguese, and the son of an Armenian Priest, who have both expressed an intention of following him up the country, that they may enjoy his company and partake of his labors.—So often have I been deceived by these people, that I almost fear to speak decidedly of any of them: but I know, where the Spirit of God vouchsafes to enlighten the mind and sanctify the heart, the work will stand; and, judging from present appearances, I should be more disposed to fear for myself than for Abdool. I keep a journal of his public labors, which, should it please God to bring us to the end of our journey, I will send you. He has several native children in the boat with him, whom he teaches, as we go along, to read, and to learn passages of the Scripture by heart; and when the natives argue with him about caste, he sometimes asks the children if they remember any passage of Scripture in answer, which one or other of them usually does, to the admiration of the poor ignorant people. He has composed many hymns to native measures, which he sings with the Christian children and servants after we come to for the night; and often, during the darkness and stillness of the evening, he and his little church in the boat make these sandy plains and lonely wilds echo with the Beloved Name. I often, in reference to these things, think on Isaiah xxxv, 1, 2.—But let me be sober, and watch unto prayer, that He with whom is the residue of the Spirit would be pleased to perfect that which is lacking in us, and, for the glory of his own Name, bring forth judgment unto victory.

D. C.

Dec. 17, 1812.

#### NATIONAL BIBLE SOCIETIES.

*The following account of the formation of National Bible Societies is extracted from the eleventh Report of the British and Foreign Bible Society.*

AT the last Annual Meeting, the Members of the British and Foreign Bible Society were encouraged to indulge the pleasing hope, that the pacification of Europe, which then happily prevailed, would lead to a more extensive adoption of the principle of their Institution; and your Committee, in reporting their Proceedings during the Eleventh Year of its establishment, have the satisfaction to be able to state that this expectation has been amply verified.

The Bible Societies which have been instituted on the Continent, during the period in question, are equally numerous and important.

Your Committee will first notice, in regular succession, those Societies, the formation of which was materially assisted by the presence, advice, and exertions of their zealous and active coadjutor, the Rev. Robert Pinkerton, during the course of his return to Russia.

##### *The Netherlands National Bible Society*

WAS established at Amsterdam, under the Presidency of his Excellency Mr. Roel, Minister of the Interior. Among other encouraging circumstances attending its formation, it is gratifying to remark that many Catholics subscribed themselves Members of it.

The example of Amsterdam was almost immediately followed by Rotterdam and other places. There are now 31 Bible Societies in the United Netherlands, all of them considered divisions of the Parent Institution at Amsterdam.



A plan has been adopted for instituting Bible Associations at Amsterdam and in its environs. That city and its suburbs, comprising nearly 200,000 inhabitants, will be divided into 32 districts, in each of which a Bible Association will be formed.

*The Grand Duchy of Berg National Bible Society*

Is the next in order. It was established at Elberfeld, in Wupper Valley, equally famous in Germany for the extent of its manufactories, its diversity of religious denominations, and the pious character of its inhabitants. *In the cause of the Bible they were all united.* The sphere of operation of this Society includes a very large population, of which a great proportion are Catholics.

It is affecting to add the information reported by Mr. Pinkerton on good authority, that many thousands of them never saw a Bible; and that among some, even the meaning of the word Bible was totally unknown. Of this Society his Excellency Baron Von Gruener, Governor-General of the Grand Duchy of Berg, was chosen President.

A letter from one of the Secretaries of the Society concludes with these words: "We thank you for having drawn our district also into the circle of your union; and join our prayers to your's, that the Spirit of our Lord Jesus may powerfully carry his word to the hearts of men."

*The Hanoverian National Bible Society*

Is next to be noticed. "In Hanover, as in Petersburg, I saw," says Mr. Pinkerton, "the Lutheran, Calvinistic, and Catholic Clergy, join hands to promote the good cause; and some of these persons assured me, after the Meeting, that though they had been teachers of the same religion in this city for many years, yet they had never had an opportunity of speaking to each other. Oh! what a blessed plan, which is capable of bringing together the long divided parts of the Christian Church!

"When the chief Catholic Priest entered the room, he came straight to me, grasped my hand in the most cordial manner, and, with a countenance beaming with joy, said, 'I rejoice that I have an opportunity of uniting in such a glorious cause. I am decidedly of opinion that the Scriptures should be put into the hands of every class of men, and that even the poorest and the meanest should have it in their power to draw Divine Instruction from the Fountain Head.'"

The President of this Society is his Excellency Baron Von Arnswalt, Minister of State, Privy Counsellor, and President of the Ecclesiastical Court.

His Royal Highness the Duke of Cambridge has obligingly complied with a solicitation to be its Patron.

*Prussian National Bible Society.*

THE zeal of Mr. Pinkerton was no less favorably received at Berlin, where the Prussian Bible Society has been established under the Presidency of his Excellency Lieutenant-General Von Dierecke, Tutor to the Crown Prince of Prussia. The Plan of the Society having been presented to his Prussian Majesty, he was graciously pleased to approve it, and to confirm its Laws; and as a further proof of the interest which his Majesty feels in its success, he has granted to the Society the freedom of the Letter-Post.

Your Committee cannot resist the temptation of gratifying the General Meeting with an extract from a letter, addressed to the British and Foreign Bible Society, by the President, Vice-Presidents, and Committee of the Prussian Bible Society.

"Blessed are ye, revered Gentlemen, for devoting the earthly treasures with which the goodness of the Most High has enriched your favored Isle, not only to the alleviation of the temporal distresses, but also to the propagation of heavenly blessings, that you may communicate the glad tidings of that salvation procured to the human race at a price infinitely more precious than that of silver and gold, to all nations, for their permanent benefit. The Divine Author of this salvation pronounced the preaching of the Gospel to the

poor, one of the symptoms of his first advent; and thus may the dissemination of the same blessed Gospel in the cottages of the indigent, prove an auspicious omen, that He, whom so many have entirely disowned, is again at hand; and that the children of men are preparing themselves anew to receive Him into their hearts, and to consecrate their life, in all its various relations, to Him in whose name alone salvation and true joy are promised to the world."

Your Committee feel authorised to indulge the pleasing expectation of the happiest results from the proceedings of a Society, under the direction of persons impressed with such feelings, particularly as its object is so fully in unison with the sentiments of the King, and the Ministers presiding in the principal departments of the Government.

It may be proper to add in this place, that the Bible Society which had existed at Berlin since the year 1805, and with which your Committee had maintained a most pleasing and useful correspondence, has now merged in the National Institution of the Prussian Bible Society.

#### *Saxon National Bible Society.*

FROM Berlin Mr. Pinkerton proceeded to Dresden, where he had the happiness to witness the establishment of the Saxon Bible Society, under the Presidency of his Excellency Count Hohenthal, the Minister for Religion. For a most interesting account of the formation of this Institution, your Committee must refer to a letter from the Rev. Dr. Dœring, Chaplain of the Court of Saxony, regretting that the limits of their Report admit only the following selection from the conclusion of it:

"Thus the Saxon Bible Society was formed. Universal was the impression, and loud the gratitude expressed both towards the Parent Institution in London, and its worthy Member, Mr. Pinkerton. Tears of joy glittered in many an eye, and the name of the Lord was glorified. May he command his blessing on this holy union!"

#### *Polish National Bible Society.*

Mr. Pinkerton, in passing through Warsaw, held also a preliminary meeting in the palace of Prince Czartorisky, a nobleman of the first rank, talents, and respectability, for the purpose of forming a Polish Bible Society; at which meeting, certain regulations were proposed and adopted, subject to the approbation of his Majesty the Emperor of Russia.

Of Poland, it is asserted, there is such a want of the Scriptures in that country, that a copy of the Bible is scarcely to be obtained at any price. It is to be hoped, therefore, that the proposed Institution will be regularly formed, and that its exertions will be commensurate to the spiritual wants of the people, and bestow on them that blessing which they so greatly need.

The Societies which have been enumerated, were established in less than three months after the last Annual Meeting. Of all, it may be observed, that the proposal for their institution received a most ready and cheerful acquiescence; that at the Meetings convened for this purpose, the greatest joy and harmony prevailed; and finally, that from the rank, abilities, and respectability of the Presidents, Vice-Presidents, and Directors of these Associations, there is every reason to hope, that their example will have an extensive influence, and their exertions a most beneficial effect.

*(To be continued.)*

#### THE LORD'S DAY.

THE Middlesex Convention for suppressing violations of the Lord's Day met agreeably to adjournment, at Concord, on the 7th inst. and proceeded as follows, viz:—Chose the Rev. Charles Stearns, D. D. Moderator *pro tem.* by whom the throne of grace was addressed. Chose also a committee to form a report.

The report being submitted, was unanimously accepted; which is as follows:—



This convention are deeply and most solemnly impressed with the importance of the Christian Sabbath, as a divine institution, on the religious observance of which the best interests of mankind, the cause of vital piety, and pure morality, essentially depend. We cannot but regret, that exertions recommended by the legislature of this Commonwealth, and directed by principles, which were adopted with great deliberation, and with the advice of many very respectable characters,—exertions, which had almost restored to us the uninterrupted enjoyment of the Sabbath, as in the time of our forefathers, should have been suddenly rendered ineffectual. Under existing circumstances, we deem it our duty, as good citizens and as Christians, relying confidently on the divine blessing to render our efforts successful, to persevere in every prudent measure to secure to ourselves and to society the benefits of this institution. Among the most important of these measures we regard the dissemination of correct ideas respecting its divine origin and authority, and its importance, both in a civil and religious view. We are convinced, that want of correct ideas, and the denial of the divine authority of the Christian Sabbath, have occasioned many of the embarrassments, under which we labor. Whilst, therefore, we consider it improper to press the execution of measures, the legality of which has lately been called in question, we earnestly recommend to all friends of the Sabbath, to exert themselves in disseminating information, and to be frequent in prayer to the God of all grace, that He would open the hearts of those, for whose benefit the Sabbath was designed, to see its importance, and to avail themselves of its blessings. And we express our confidence, that should our present laws be found too obscure, indefinite, or feeble to secure the object, for which they were enacted, the legislators of this Christian Commonwealth will not be backward to redeem the public pledge, which has been given, effectually to interfere by further legislative provision; and that the virtue of the community at large will be sufficient to carry such provision into full effect.

CHARLES STEARNS, *Moderator.*

JACOB COGGIN, *Scribe.*

#### LETTER FROM THE REV. GEORGE THOM.

The following letter was written by Mr. Thom, a missionary at the Cape of Good Hope, to the Rev. Mr. Codman, of Dorchester. The United States brig Syren had been captured, and carried into the Cape. While detained as prisoners of war, the crew experienced the kindest treatment from Mr. T. which they acknowledged, on their arrival in this country.

REV. SIR,

My life may be very short, and my talents are few; therefore I have little inclination to increase the number of my correspondents. However, if I write for Christ, or his cause, I am perhaps doing as much good as by preaching a sermon. Dr. Swift, late of the United States brig of war Syren, mentioned to me that he lives in the same town where you live; and Mr. Lewis of Union Chapel, Islington, showed me some of your letters. I therefore consent to Dr. Swift's request to write you a few lines respecting my own labors and those of others. I have been here two years and a half. My station was India, but Divine Providence opened a wide door among my own countrymen, the Scots soldiers here, which is not likely yet to be shut. God is for us, who then can be against us? In the 93d regt. of Highlanders, since gone to America, there were 150 decided Christians. Most of them were awakened in Africa. Christ meets with sinners in every part of the world. Now almost 200 of another regt. hear the Gospel twice or thrice a week. Among your countrymen, the crew of the Syren, I have labored twice a week. Thrice a week I have also preached in Dutch. I have more work than I am able to perform; but we may expect extraordinary grace when we are called to labor in extraordinary services. Our church consists of fifty members. Six converted heathens and Mahometans will be baptised next week, and thirty soldiers appear to be deeply impressed with divine truth. It is not to be expected, that all

professors from among the Heathen will stand; but really few comparatively have turned back. Among the soldiers, as it in general is, there has been some wildfire; but God has certainly done a great work here, during the last five years; and he has used various instruments and means in order to keep all humble and thankful. Some pious Wesleyan soldiers have done much. Among the Heathen good has been doing for some years past, by means of various pious Dutchmen and African women; (I mean women born of Dutch parents in Africa.) I am now gathering the converts into our church. Religious books have been extensively circulated by sale, or *gratis*, and nearly 2,000 copies of the Bible and New Testament by my own hands. Glory to God. O for ten thousand hands and hearts; Christ should have them all. Among the Americans I believe some have been awakened: may God keep them from sleeping again. They had only one Bible, and that I am told was in pieces, when I visited them; and now 52 Bibles, and 36 or 40 Testaments have been given them. Their case was represented to some pious gentlemen, who put into my hands 150 Rix dollars to purchase them books. About 60 or 70 volumes of good, plain, and striking works of one kind and another, have thus been distributed among them; but of their little allowance those, who are seriously disposed, have bought some more. It is with great regret they leave me, I believe. God's word will never fall to the ground. The seed may spring up when I am dead and gone, in America or elsewhere. A sailor is a better subject of divine grace, (permit the expression,) than a soldier. I have always found it so. But God only can open any of their hearts.

There are in the interior 1,500 and more baptised Hottentots, Bosjesmen, Caffres, Namaquas, Boushmanas, &c. At one settlement of ours about 3 to 4,000 are under religious instruction. We have about ten stations, and the Moravians two, in South Africa. Four or five native brethren preach fluently. I have heard two of them. Our brethren are enabled to labor without fainting. Far in the interior they endure much for Christ. In Cape Town, as to temporal enjoyments, we have an abundance; and our trials and obstacles are of a different nature from those of the missionaries in the country. I enclose you a piece of work done by the Moravian Hottentots. Seven missions I have seen; and travelled about three thousand miles through the Colony, preaching and distributing tracts, &c. in Dutch. There are here, (that is in the Colony,) two very excellent Dutch clergymen, and six other respectable ministers. A large field is here; and South Africa may perhaps enlighten the heart of Africa. Perhaps a chain of missions may reach from Cape Town to Grand Cairo. God grant it in His time. Mrs. Thom is a lady of this country, descended from Europeans, and is my interpreter in Malay and Portuguese. I beg leave to enclose samples of our missionary labors in China.

I trust you behold numbers of sinners coming to Christ in Dorchester. As Dr. Swift is a member of an Independent Church, and appears to me to be a serious man, he sat down with us at the Lord's table.

I am, my dear Sir, though unknown,

Yours sincerely,

GEORGE THOM.

P. S. I have not so much time as to eat. Your countrymen have increased my labors one third. Give my love to all the friends to missions every where.

#### NATIONAL BIBLE SOCIETY OF THE UNITED STATES.

*To the Members of the several Bible Societies in the United States.*

BRETHREN,

It is with peculiar pleasure that I once more address you on the interesting subject of extending the Redeemer's kingdom, by means of an unlimited and gratuitous circulation of the Holy Scriptures.



From the most correct information that has lately been received, it has become evident that the demand for Bibles in the remote and frontier settlements of our country, is far beyond the resources of the several Bible Societies now existing in the United States.

An institution, founded on a more extensive plan, that will concentrate and direct the efforts of our numerous and increasing Bible Associations seems at present to be the general wish of the friends of Revealed Truth. Such an institution has a powerful claim to the liberal support of the Christian public. This plan, which originated with the New-Jersey Bible Society, has, within the last year, engaged the attention of the Board of Managers of the New-York Bible Society.

Their resolutions, inserted below, contain the result of their deliberations on this important subject. A brighter day appears now to have dawned on our Western Hemisphere.

That the present effort may be rendered an efficient means of salvation to many thousands of destitute poor in our own, and more distant lands, should be the wish and prayer of every sincere Christian.

And may the blessing of Him who is "*able to do for us abundantly more than we can either ask or think*" give it complete success—"unto whom be glory in the church by **JESUS CHRIST**, throughout all ages—world without end."

*Resolutions of the Board of Managers of the New-York Bible Society.*

1st. *Resolved.* That it is highly desirable to obtain upon as large a scale as possible, a co-operation of the efforts of the Christian community throughout the U. States, for the efficient distribution of the Holy Scriptures.

2d. That as a mean for the attainment of this end, it will be expedient to have a convention of delegates from such Bible Societies, as shall be disposed to concur in this measure, to meet at \_\_\_\_\_ on the \_\_\_\_\_ day of \_\_\_\_\_ next, for the purpose of considering whether such a co-operation may be effected in a better manner, than by the correspondence of the different societies as now established; and if so, that they prepare the draft of a plan for such co-operation to be submitted to the different societies for their decision.

3d. That the Secretary transmit the above resolutions to the President of the New-Jersey Bible Society, as expressive of the opinion of this Board on the measures therein contained, and at the same time signifying the wish of this Board, that he would exercise his own discretion in bringing the subject before the public."

In pursuance of the foregoing resolutions requesting me to designate the time and place at which the proposed meeting of delegates from the different Bible Societies of the U. States shall take place; after mature deliberation, and consulting with judicious friends on this important subject, I am decidedly of opinion, that the most suitable place for the proposed meeting is the city of New-York—and the most convenient time the second Wednesday of May next—and I do appoint and recommend the said meeting to be held at that time and place.

Should it please a merciful God to raise me from the bed of sickness, to which I am now confined, it will afford me the highest satisfaction to attend at that time, and contribute all in my power towards the establishment and organization of a Society, which, with the blessing of God, I have not the least doubt will, in time, in point of usefulness, be second only to the parent institution (the British and Foreign Bible Society)—will shed an unfading lustre on our Christian community, and will prove a blessing to our country and the world.

ELIAS BOUDINOT,

*President of the N. J. Bible Society.*

*Burlington, Jan. 31, 1816.*

#### REMARKS ON THE FOREGOING NOTICE.

WE rejoice to see this notice, and hope that a National Bible Society for the United States will be formed, at the time and place de-

signated by the venerable President of the New Jersey Bible Society. It has always been a matter of surprise to us, that there should be different opinions, as to the expediency of such an institution. The embarrassments which must attend the operations of a hundred independent small Bible Societies, without any common centre of action, are numberless and inevitable. Unless we have a National Bible Society, the Bible cannot be distributed throughout this country as it ought to be distributed.

While we would express our opinion with deference, on the subject which we are now about to mention, we confess we are very sorry, that the invitation to attend the meeting in New York is confined to the delegates of Bible Societies. Though such delegates ought to be received with marked respect, we apprehend the notice should have been given to all friends of the Bible in the United States. In that case, many gentlemen from various and distant parts of the country, could have a voice in the deliberations. We cannot admit, that the Bible Societies now in existence have any right to *prevent* the formation of a national Society; and should a majority of them decide against such a Society, we do not think their decision would in fact prevent its formation. Many thousands of individuals would bring their donations directly to its treasury, whatever might be the practice of Bible Societies.

We fully believe, that a Board of Directors might be formed, either in New York and the vicinity, or Philadelphia and the vicinity, which should give perfect satisfaction to all candid persons in every part of the country. That the Society should be established at one of these places there can be no reasonable doubt; and of the two, New York has many decided advantages. But wherever the place may be, and whatever temporary opposition the proposed institution may experience, we doubt not that it will ultimately be formed, and that it "will be second only to the Parent Institution."

#### REVIVALS OF RELIGION.

WE rejoice in being able to inform our readers, that there are a great number of very powerful revivals of religion, in different parts of the country. A letter to the Editor of the Panoplist, written by the Rev. Dr. Lyman, of Hatfield, contains the following cheering intelligence. "God is at the present time pouring out his Spirit, in a most wonderful and gracious manner, upon Springfield, West Springfield, Williamsburgh, Hadley, Hatfield and a part of Amherst."

A letter from Middlebury, (Ver.) mentions, that there have been considerable revivals, during the last autumn, at St. Albans and Westminster in that state.

The same letter states, that there are revivals in Sheffield, Williamstown, Sandisfield, Becket, Blandford, and Granville, (Mass.) and in Salisbury, Winchester, and Colebrook, (Con.)

A letter from the Rev. Dr. Hyde, of Lee, to the Rev. Dr. Morse, contains the following paragraph:

"In this county, the Lord is remembering Zion, and giving many of the churches precious seasons of refreshing from his presence. The work is the most powerful in New Marlborough, Sandisfield, and Becket."



A letter from the Rev. Lathrop Thomson, of Southold, (L. I.) addressed to the Editor, states, that a revival of religion commenced in that town, in March last, and extended into three parishes. About seventy persons have entertained a hope. The work extended into Southampton also; and of late, our correspondent adds, "the Lord has appeared in a most glorious manner, in Easthampton, Sagharbor, Bridgehampton, and Shelter Island, (all of Suffolk county,) making displays of the riches of his grace, in raising dead sinners to life, and quickening his own dear children to run the Christian race. Oh, that all men would praise the Lord for his goodness, and for his wonderful works to the children of men."

The same correspondent states, that in October last, were formed in that county a Bible Society and a Moral Society, which made provision for Branch Moral Societies in each parish throughout the county. These are forming and going into operation for the suppression of all vices, which tend to tarnish the glory and mar the happiness of Christian society.

### OBITUARY.

THE following character of Mrs. OUTEIN, whose death was mentioned in our last volume, is extracted from a Sermon preached by the Rev. Dr. Dana, of Newburyport, before the Gloucester Female Society for Promoting Christian Knowledge, of which the deceased was a distinguished ornament and patron.

A respected correspondent has enclosed a manuscript translation of a passage from a French divine, on the subject of the divinity of Christ. The translation was made by Mrs. Outein, a short time before her death, and is thus introduced by our correspondent:

"The fact that Mrs Outein's own vigorous, intelligent, and pious mind was once staggered by the objections made against the doctrine of the Trinity, will give peculiar interest to the MS. Justice, however, to her memory, requires, that in this connexion it should be stated, that her mind was not long perplexed on this subject. She saw the insufficiency of Unitarian objections, and, not long before her death, explicitly said, that *the more she read her Bible, the more she was convinced, that the Redeemer of sinners was identified with the true JEHOVAH.*"

We now present our readers with extracts from the sermon. That the character here given is remarkably just and accurately drawn we believe will be acknowledged by all who were acquainted with Mrs. Outein.

"This anniversary, however auspicious, excites some sad and painful reflections. Since the last, you have sustained a loss unutterable. She who, more than any other, gave existence to your society, and who was so much the head and soul of its operations, is no more. But in recurring to the beloved and lamented Mrs. OUTEIN, it is not my design to open anew the deep wound you have felt in her departure. Far rather would I console your minds, and animate your pious exertions, by the recollection of what she was. You knew her well. You saw her, with a mind of the first order, and with rich intellectual accomplishments, humbly bowing at the foot of the cross, and counting all things but loss for the excellency of the knowledge of Christ. You saw her, with dispositions naturally sweet, and with manners highly polished, rendered a thousand times more amiable, by the charms of religion. Fitted as she was, to shine and be admired in the highest circles, you have seen her, like her Savior, domesticating herself with the poor, comforting the distressed, instructing the ignorant, and raising up the wretched. You have seen her devoting her time, her strength, her substance, all the energies of her mind, and the ardors of her heart, to the promotion of the highest interests of her fellow creatures. Her plans on this subject were deep and extensive; deliberately laid, cautiously matured, but executed with a singular promptitude and vigor. She wisely appreciated the importance of the rising generation, and was unwearied in her personal exertions to instruct them, especially in

religion. It was one of the precious delights of her life, to seek them out amid the haunts of poverty, and ignorance, and furnish them with the means of knowledge and comfort.\* The interests of this Society she cherished with the fondest solicitude, and promoted by the most indefatigable and persevering efforts. Ladies! You can never forget this distinguished woman. Much as you valued her in life, many of you have probably, since her departure, been ready to exclaim,

“How blessings brighten as they take their flight!”

“In the full career of usefulness, she was summoned to her reward. And now methinks, from her more exalted sphere of exertion and enjoyment, she looks down to witness your labors, and partake in your benevolent delights. O follow her—follow her in the path of Christian piety and beneficence; of ardent love to God, and tender pity for the souls of men; and *you* too shall soon share in *her* sublime and immortal felicities.

“But the loss is universal; and universal the regret. The poor have lost their benefactress; the afflicted their comforter; the sick their sympathizing visitant; the young their counsellor; the aged, their solace; the pious, their delight and ornament. Yet may it not be hoped, that in this favored town, the fruits of so much Christian exertion, will long be manifest? May it not be hoped, that so bright an example will continue to instruct and to animate for years to come? Let me particularly commend to those present who loved and revered Mrs. OUTEIN, the great and useful designs in which her heart was absorbed—the pious and benevolent associations, the charity schools, the distributions to the poor. By cordially cherishing, and actively patronizing *them*, they will best manifest their affection for *her*.

“In a word: let the rare and bright examples of virtue which Heaven, in its mercy, exhibits in our degenerate world, engage not only our notice and love, but our sedulous and unwearied imitation. And my hearers, if such be the image, *the imperfect* image, what must be the ORIGINAL? To God, then be all our honors ultimately paid. To God, the source, the standard, the perfection of all goodness, let us give the glory of whatever is amiable in his creatures. And Oh let their excellencies irresistibly allure, and everlastingly rivet our hearts to the glorious CREATOR!”

#### ORDINATIONS.

ORDAINED, at Bristol, (R. I.) on the 15th of Nov. last, the Rev. JOEL MANN, as colleague with the Rev. Henry Wight. Sermon by his brother, the Rev. Cyrus Mann, of Westminster, (Mass.) It may be suitable to notice, that there was an uncommon solemnity on the interesting occasion. The sermon from the brother of the pastor elect, and the charge from the venerable senior pastor were truly impressive and affecting.

At Barnstable, on the 8th of Nov. last, the Rev. OLIVER HAYWARD, over the east church and congregation in that place. The exercises were introduced by a prayer by the Rev. Mr. Davis of Welfleet. An appropriate and impressive sermon was preached by the Rev. James Kendall, of Plymouth; the ordaining prayer was made by the Rev. John Allyne, D. D. of Duxbury; the charge was given by the Rev. William Shaw, D. D. of Marshfield; the right hand of fellowship was presented by the Rev. Mr. Pratt of Barnstable; and the concluding prayer was offered by the Rev. Mr. Fish, of Mashpee. The whole of the solemnities were conducted with the utmost order and propriety, and the greatest satisfaction was manifested on occasion of this auspicious union of pastor and people.

\* She devoted herself, for three successive summers, in company with a friend, to the instruction of a Sabbath school. She likewise took a leading part in a Society which, with the religious improvement of its members, by reading, conversation and prayer, combined the object of working for the poor, and furnishing teachers for Sabbath schools.



On the 22nd of Nov. last, Rev. THADDEUS POMEROY was ordained to the pastoral care of the congregational society in Randolph. Introductory prayer by Rev. J. Curtis of Epsom, (N. H.) sermon by the Rev. Vinson Gould, of Southampton, (Mass.) consecrating prayer by the Rev. Dr. Morse, of Charlestown; charge to the pastor, by the Rev. H. Weeks, of Abington; fellowship of the churches by the Rev. R. S. Storrs, of Braintree; charge to the people by the Rev. Joshua Bates, of Dedham; concluding prayer by the Rev. Samuel Gile, of Milton. The exercises were peculiarly appropriate, and gave the highest satisfaction to a very numerous and attentive audience.

At New York, the Rev. HENRY BLATCHFORD over the new Presbyterian Church in Orange street. Ordaining clergy, the Rev. Messrs. Perryne, and Spring, and the Rev. Drs. Blatchford, and Romeyn.

At Methuen, on the 13th ult. the Rev. JACOB W. EASTMAN, to the pastoral care of the first church and Society in that place.

On the 20th of Dec. last, the REV. SALMON GIDDINGS was ordained as an Evangelist, by the Hartford South Association, at the request of the Missionary Society of Connecticut, in whose service it is expected he will be employed as a Missionary in the Missouri Territory. The Rev. Mr. Clark, made the introductory prayer; the Rev. Mr. Brace preached the sermon from Numbers xiv, 21; the Rev. Dr. Perkins made the consecrating prayer; the Rev. Mr. Lockwood gave the charge; the Rev. Mr. Chapin presented the right hand of fellowship; and the Rev. Mr. Hawes made the concluding prayer.

INSTALLED at Schenectady, Rev. HOOPER CUMMING. Officiating clergy, Rev. Dr. Neill, and Messrs. Chester, and Sweetman.

#### NEW EDITIONS.

SOMETHING must be done: A New Year's Sermon, preached on the last day of the Old Year, by Gardiner Spring, A. M. Pastor of the Brick Presbyterian Church in the city of New York. Newburyport; Charles Whipple. 1816.

A Vindication of Unitarianism, in reply to Mr. Wardlaw's Discourses on the Socinian Controversy. By James Yates, M. A. Boston; Wells and Lilly. 1816. 8vo. pp. 294 and xxxv. price \$ 2 in boards.

Personal Narrative of Travels to the Equinoctial Regions of the New Continent, during the years 1799—1804. By Alexander de Humboldt and Aime Bonpland. Written in French by Alexander de Humboldt, and translated into English by Helen Maria Williams. Philadelphia; M. Carey. 1815. 8vo. 432. \$ 2,50 in boards.

#### POETRY.

For the Panoplist.

##### CHRISTIAN LOVE.

*A Paraphrase of the 13th chapter of St. Paul's First Epistle to the Corinthians.*

Had I the language of an angel's tongue,  
To win the old, and fascinate the young;  
Without true Love my eloquence were vain  
As the harsh trump, or tinkling cymbal's strain.

And give me Knowledge with her eagle eye  
To pierce the labyrinth of Mystery,  
Keen Prophecy to look creation through,  
And call up all futurity to view;

Strong Faith, with pow'r of miracle conferr'd,  
To move a mountain with a little word;  
Without true Love—alas, I must confess,  
My proudest gifts are less than nothingness.

And let me scatter all my ample store  
To feed and cherish the unhappy poor,  
Then melt myself in Persecution's flame,  
Till simple Zeal shall canonize my name;  
If Love breathe not her incense from the fires,  
Heav'n scorns the sacrifice which man admires,  
And all my virtue with myself expires. }

Love suffers long with meekly patient mind,  
And envies not the proudest of mankind;  
Vaunts not herself with an inflated heart,  
But gracefully performs her modest part;  
Seeks not her own, is slow to take offence,  
And thinks no evil on a false pretence;  
Yet takes not pleasure in the guilty deed,  
But smiles to see the righteous cause succeed,  
While, mindful of the grace she prays from Heav'n,  
She bears and hopes, forgiving as forgiv'n.

Love never fails—though all things here decay,  
And pass like dreams of Vanity away.  
Silence the lips of Prophecy shall seal,  
When Time has nothing further to reveal;  
Loquacious Eloquence one day shall cease,  
And all her thousand tongues be hush'd in peace;  
Knowledge herself, to man in mercy giv'n,  
The friend of Faith, and honest guide to Heav'n;  
Waits but the dawn of God's eternal day,  
Then gladly throws fair Reason's torch away.  
For as the man, when time his freedom brings,  
Puts by his toys and other childish things;  
Ev'n thus the soul, when she is fully grown,  
Will smile to think how little she had known.

Now here forlorn on earth, 'tis but through Hope  
The sweet astronomer's dim telescope,  
We view the shining wonders of the sky,  
All faint and twinkling to our mortal eye.  
But when the last great day breaks o'er the poles,  
A flood of vision rushes on our souls,  
And, clad in light, we stand before the throne,  
Transparent all, and know as we are known.

And now abide on earth, Faith, Hope, and Love,  
All dear to man, and true to God above;  
The fabled Graces not so fair to see,  
And Love is still the fairest of the three.

#### TO CORRESPONDENTS.

r. o. is received; as are obituary notices of the Rev. Walter King and the Rev. Ezra Weld.

We are obliged to defer an account of the meetings of several Foreign Mission Societies; particularly of the formation of one at Wiscasset; and various other articles of religious intelligence.